What Now for the JEWS?

A CHALLENGE TO THE CHRISTIAN CONSCIENCE

CONRAD HOFFMANN, Jr.

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A CHALLENGE TO THE CHRISTIAN CONSCIENCE

by Conrad Hoffmann, Jr.

FRIENDSHIP PRESS
New York

CONRAD HOFFMANN, JR., Ph.D., is a graduate of the University of Wisconsin, and was a member of the faculty of its Department of Bacteriology for several years. Resigning his teaching position, he entered the service of the Y.M.C.A. as general secretary of the student "Y" in the University of Kansas. At the outbreak of World War I he went to Europe under the Y.M.C.A., working first with German prisoners of war in England and later in Germany on behalf of the Allied prisoners of war. Even after the entrance of America into the conflict he was permitted to continue his work in Germany.

Following the Armistice, Dr. Hoffmann was asked to take charge of the European Student Relief enterprise, inaugurated by the World's Student Christian Federation. He remained in this position from 1920 to 1927, traveling in most of the European countries.

After his return to the United States, Dr. Hoffmann was called to serve as director of the International Missionary Council's Committee on the Christian Approach to the Jews. As a part of his work, he spent some months each year in Europe, gaining a broad fund of information on international affairs as well as an intimate knowledge of and experience with Jewish problems. In 1936 Dr. Hoffmann became secretary of the Presbyterian Board of National Missions in charge of Jewish work, continuing at the same time to give a portion of each year to the work of the International Missionary Council.

With the outbreak of World War II, Dr. Hoffmann was asked to work with the World's Committee of the Y.M.C.A. in its service to prisoners of war. For three years he worked on behalf of prisoners of war and internees in the Western Hemisphere, devoting six months a year to this service.

At the request of the International Missionary Council, he returned on October 1, 1946, to full-time service as director of its Committee on the Christian Approach to the Jews.

Dr. Hoffmann was in Europe at the end of the war and has traveled there extensively each year since.

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Printed in the United States of America

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FOREWORD

The problems of Israel and the age-old question of Jewish-Christian relations are too vast and varied to deal with adequately within the limits of a pamphlet of this size. Therefore, there are many omissions of important matters.

Since the pamphlet *The Jews Today—a Call to Christian Action* appeared in May, 1941, many and far-reaching changes have occurred. One can hardly say that they have been for the better. The disorder of man involving Jew and Christian continues. At present all wait anxiously for the final outcome of the United Nations' decision to partition Palestine, while Jewish-Arab strife and bloodshed continue.

Meantime, the world seeks for a discovery of God's design concerning Israel and the church, and its realization in practice. Christian and Jew, what now? This question is of immediate importance. The answer given involves great potentiality for good or evil. It is hoped that this pamphlet may prove to be suggestive and that it will promote interest, study, and constructive action. If action results, it will have served a useful purpose.

In any event, and under all circumstances, Christians must unequivocally insist and demonstrate that anti-Semitism is absolutely irreconcilable with the profession and practice of the Christian faith, which means that a Christian may never justify anti-Semitism, no matter what the provocation.

New York CONRAD HOFFMANN, JR.
February 1, 1948

The continuity of European civilization and culture with that of the ancient Hebrews is at least as important as its continuity with that of the Greeks and the Romans. The fact that Christianity is Jewish means that Christianity is the form in which the Jewish experience penetrated into Europe and became one of the major factors determining European history, civilization, and culture. We have, therefore, two questions to ask. What is the unique contribution of the ancient Hebrew to human experience, and why is Western civilization so shy of it? The answer to both these questions is, I believe, that the Jews were and are religious while we are not.

—John Macmurray, *The Clue to History*.
New York, Harper & Brothers, 1939.
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1

WHAT ANTI-SEMITISM MEANS TO CHRISTIANITY

Anti-Semitism is not anti-Christian in the sense that it is unchristian. It is the expression of the movement to put an end to the Christian episode in human history. While all other forms of hatred are lapses from Christian practice, anti-Semitism is the conspiratorial, implacable campaign against Christ, the Jew.—Maurice Samuel in *The Great Hatred,*[1] p. 39.

THE wandering Jew is still with us. Survivors of Hitler's anti-Semitism, though they have our oft expressed verbal sympathy and have aroused our denunciation of the Nazis and their brutality against the Jews, are none the less still largely unwanted anywhere in the world. The suffering of Israel continues. Someone has said that the Jews, who are "the people of Christ, have become the Christ of the peoples." The Jews wonder why. They do not find in present hardships any evidence of the working out of God's design for them. They still believe that they are a special people in his plan. But Christians also wonder why.

Jews who had hoped that with the overthrow of Hitler anti-Semitism would end, are confronted by new and growing evidence everywhere that their hopes are in vain. Many today are filled with anxiety and fear but do not know where to find courage; so some fight back with terrorism. Many are desperate

[1] New York, Alfred A. Knopf, 1940. Used by permission.

and filled with despair but do not know where to find hope, unless it be in Zionism. Thus, Jewish nationalism has been born at a time when one talks much about "one world or none." Many, as they think back of loved ones who suffered and died horrible deaths at the hands of the Nazis, are filled with hatred that is intensified by the bitter realization that no one wants the homeless survivors. They do not know where to find love, so thoughts and plans for revenge are born. Finally, with their past shattered and with their hopes of rescue frustrated, disillusionment sets in, and loss of faith in man and even in God follows. Secularism, atheism, and Godlessness become their tragic lot.

Anti-Semitism existed in pre-Christian days and is not a distinctive phenomenon of the Christian era as is sometimes charged. It is apparent, nevertheless, that organized Christianity, in two thousand years of its existence, has not been able to triumph over the sin of discrimination and the disorder of human relationships between Jew and Christian. However much we, as Christians, may maintain that anti-Semitism is absolutely irreconcilable with the profession and practice of the Christian faith, we seem to be impotent in eliminating it. Or must we admit that true Christianity has not yet been attained?

In the days of the Roman Empire and the Herodian domination and exploitation of the Jews, conditions were intolerable. The burden of taxation, tribute payments, brutality, and increasing poverty served to kindle in the hearts of Israel hope, longing, and prayer for the coming of the Messiah. Messianic expectations of Jewish political supremacy, and therefore freedom from bondage and persecution, were not realized in Jesus. His crucifixion by the Romans and a clique of "Quislings" from the Jewish hierarchy and his continued rejection by the Jews have been used repeatedly as a pretext for anti-Semitism in past centuries.

Much of the anti-Semitism of the past has been inspired by so-called Christians, and this has strengthened the Jews in their rejection of Christ. Following Constantine's decree, whereby Christianity became the state religion of the Roman Empire, persecution of the Jews began anew. The state attempted to force all within the empire to accept the Christian faith. The Jews were adamant and, like Daniel, stubbornly refused to surrender their old faith and acknowledge another. Even before this, a sharp cleavage had occurred between Judaism and the Judeo-Christians, who at first were regarded as a sect within Judaism and whose members continued to worship in the synagogues. This cleavage arose in part out of the debate between Paul and Peter concerning the necessity of circumcising gentiles who became followers of Christ, and was then further aggravated when the Judeo-Christians refused to support the Bar Kochba revolt against Roman dominance in the second century.

These events probably led to the final parting of the ways between Jews and Christians. Whereas Christians of an earlier period had suffered martyrdom in the Coliseum at the hands of the Romans, after Constantine they were the favored people of the empire. The Jews, on the other hand, continued to be hunted down because of their stubborn adherence to Judaism.

Since this time the Jews have always been the victims of anti-Semitism. Wherever Jews have gone, sooner or later anti-Semitism has broken out. This fact has resulted in two unfortunate conclusions. On the one hand, popular opinion regards the Jew himself as responsible for anti-Semitism; on the other hand, many people consider anti-Semitism as inevitable and insoluble.

Both conclusions are wrong. Of course, if there were no Jews, there would be no anti-Semitism. In that sense, no doubt, the Jews are to blame. And no one, not even the Jews, will deny that the Jews have faults. There have always been Jews who,

by their attitudes, actions, and activities, have provoked anti-Jewish resentment and irritation. But *a* Jew does not equal *the* Jew any more than *an* American equals *the* American. We might well ask whether professing Christians ever have the right to accept such an unwarranted generalization, or whether they can yield in good conscience to the impulse to shape their attitudes toward others according to what the others are, or seem to be. Surely their own attitudes must be determined by their responsibilities as professing followers of Jesus Christ. A Christian, therefore, cannot justify anti-Semitism by calling attention to the faults of the Jews. For a Christian there can never be justification for anti-Semitism, not even in the terrorism by certain Zionists in Palestine, however much one may and should condemn it.

May Christians regard any section of humanity as presenting a problem that is insoluble, without thereby being disloyal to the claims of Christianity? If Christ is God's answer to the whole world's need, then anti-Semitism is not and cannot be inevitable or insoluble. If we accept this thesis, then it behooves Christendom today more than ever before to seek prayerfully and energetically for the methods and means of solving the problem.

An examination of past methods employed in attempting to find a solution of the problem of the Jew reveals that all have involved persecution. True, in the early days after Rome became the headquarters of the church, priests in all sincerity endeavored to win Jews to faith in Christ. Prompted by the belief that those who did not acknowledge Christ were damned for all eternity, they exerted themselves energetically. Apologetic and polemic were tried to convince the Jews that Jesus was Christ.[2] Little success was achieved.

Priests of later centuries, in desperation not unmixed with

[2] See *Adversus Judaeos,* by A. Lukyn Williams. London, Cambridge University Press, 1935.

considerable resentment at the rebuke to their well intentioned good offices, resorted to pressure, force, and finally violence. In some places, notably in Spain, many Jews were marched at the point of the sword to the baptismal font and forcibly baptized. But they remained secret Jews, the marranos. When this was discovered all patience was lost, and recalcitrant Jews were increasingly subjected to outrage and torture. Hundreds, yes thousands, of Jews were burned at the stake for their refusal to surrender their own faith and to acknowledge Jesus Christ. The Spanish Inquisition under Torquemada claimed many Jewish victims.

Conversion of the Jew by argument, compulsion, and force had failed. The Jew, therefore, came to be regarded as an evil genius, incorrigible, and to be punished for his rejection of Christ. During the Crusades the Jews were stigmatized as the "Christ-killers," and consequently merited the worst of treatment; they were the irredeemable, the scum of the earth, and as such should be exterminated. The crusaders with the emblem of the cross upon their breastplates, while on their way to Palestine to wrest the Holy Sepulcher from the infidels, not infrequently stopped off in towns to loot, burn, and massacre the Jews.

Exile of Jews was also tried in an attempt to solve the problem. Get rid of the Jews by exile, the nations reasoned, and the problem would be solved. And so nation after nation began to ban the Jews. In 1290 all Jews were barred from Britain, and for four hundred years thereafter none was allowed to set foot on British soil. In 1306 the Jews were expelled from France into exile, and in 1492, the very year that Columbus discovered America, they were driven out of Spain amid indescribable suffering.

But exile did not solve the problem. On the contrary, it was spread into the countries to which the Jews fled—Germany, Italy, the Balkans, Greece, and Turkey. And as anti-Semitism

pursued them in these lands, they fled once again, ever eastward, on into Russia. Then when Russia had gathered into her bosom fully one-half of all the Jews in the world, most of them miserably and wretchedly poor, she turned against them. Increasing pressure of persecution was brought to bear upon them. And once again the Jews fled, this time by way of Hamburg, Bremen, Rotterdam, and Antwerp to America. The Diaspora, or dispersion, was now world-wide; the legend of Ahasuerus, the wandering Jew, a reality.

Martin Luther, when he broke from Rome, came to appreciate the steadfastness in faith of the Jews. He praised and defended them. Later he endeavored to convert them. In vain; they remained, as ever, stiff-necked, and thereby aroused the hot anger of Luther. He forthwith denounced the Jews in bitter and virulent tirades. The Nazis frequently referred to this change in attitude of Martin Luther as partial justification for their anti-Semitism.

Out of these dark centuries came the ghetto, with all its inhumanities and suffering, coupled with increased restrictions as to trades and professions in which the hapless Jew was permitted to engage. He was not allowed to own land; most guilds excluded him from participation. He became the moneylender and the scavenger of medieval Europe, herded into restricted and overcrowded areas of the big cities, where he was locked in after curfew had sounded. Here he was kept within easy reach as prey whenever occasion demanded. Seldom did the church voice any protest. It was in these ghettos that once again Messianic hopes of a better day and release from persecution grew anew, as had happened in the days of Roman dominance over Palestine. Orthodox Judaism, with Talmudistic interpretation and speculation, flourished. Frankfort on the Main, Cologne, Worms, Vienna, Munich, Prague, and—farther to the east—Cracow, Lemberg, Lodz, Warsaw, Bialystok, and Wilno, all had their Jewish ghettos.

Messianic dreaming flourished, and so, too, flourished the power of expanding Russia in Moscow, Kiev, and St. Petersburg. Finally came the Pale—a corridor across what was Poland. The Russian persecutions of Israel reached their height of horror in the bloody pogroms of Kishinev in 1903 to 1925, which were carried on with the full knowledge and consent—if not on the order—of the then ruling czar. Nor was there an end of persecution after World War I, for in that postwar period we had the bloody raids against Jews by Russian General Denikin in the Ukraine and increasing university-inspired anti-Semitism in Poland, Hungary, Austria, and Roumania. The ghettos of Central and East Europe persisted until Hitler destroyed them and transferred their residents to new ghettos or concentration camps, where his program of total extermination could be carried out.

Truly, this is an unbroken and sordid tale of woe that has darkened many centuries, from the oppression of the Jews under the pharaohs of Egypt and the kings of Babylon down to the holocaust of World War II and its aftermath. It is a record made inevitable by the disorder in human relations between the people of Israel, sons of Abraham, Isaac, and Jacob, and the goyim or gentiles and so-called Christians.

Today the Jew is a resident and citizen in virtually all lands but still without a land or homeland of his own. Amazing is the fact that Israel has survived and, as Dean Inge has so poignantly stated, "has ever yet stood by the graveside of her persecutors."

According to the materialistic and positivist criterion, this people ought long ago to have perished. Its survival is a mysterious and wonderful phenomenon demonstrating that the life of this people is governed by a special predetermination, transcending the processes of adaptation expounded by the materialistic interpretation of history. The survival of the Jews, their resistance to destruction, their endurance under absolutely peculiar conditions and the fateful

role played by them in history; all these point to the particular and mysterious foundations of their destiny.[3]

Significantly, one finds that the mighty empires of the past that attained to the zenith of power, culture, and civilization in their eras only to crumble, decay, and disintegrate invariably were, in the period immediately preceding their decay and downfall, guilty of what we have come to call anti-Semitism. Such experience has been too often recurrent to be mere coincidence and seems to indicate cause, consequence, and some design of God with reference to Israel. This is quite apart from the Biblical record of the divine plan as told in the Old and New Testaments. Frederick the Great is reported to have declared in a conversation with Voltaire at Potsdam that if one wanted proof of the existence of God, one had it in the survival of Israel.

One effort on the part of some Jews to deal with their difficulties was based on the idea that if they could somehow slough off their Jewish identity they would escape attention and consequent persecution. The result was an attempt at assimilation in which the Jews took the initiative. The most significant and far-reaching movement of this kind was that which began in the late eighteenth century in Germany under Moses Mendelssohn.

This pathetic movement involved considerable intermarriage, went so far as to include voluntary baptism by Jews whose ancestors for generations had stubbornly and courageously, even to the point of martyrdom, withstood conversion. These modern Jews wished to escape the stigma of being Jewish, and hoped to achieve it by the formality of baptism. However much we may condemn the insincerity involved on the part of the Jew in such baptism, still greater blame rests on the churches that knowingly baptized persons under these circumstances,

[3] *The Meaning of History,* by Nicolas A. Berdyaev, pp. 86-87. New York, Charles Scribner's Sons, 1936. Used by permission.

for they were fully aware that there had been no real conversion. And it is this practice of easy baptism that has surrounded the conversion and baptism of Jews today with so much skepticism and disrepute.

Such assimilation was bound to fail, for it was on the initiative of the Jew and without full consent and approval of the gentile majority.

In our own day we have been witness once again—this time in the case of Nazi Germany under Hitler's mad leadership—of the rise of a nation and then its fall, preceded by a wave of anti-Semitism. And how terrible has been the fall of Germany and the German people! The chaos of man's contriving is nowhere more apparent than in post-Hitler and postwar Germany.

It is well to recall that when anti-Semitism flamed in Czarist Russia, Germany was perhaps loudest of all nations in its protests against the inhumanity perpetrated. Moreover, had anyone suggested then that thirty years later the world would protest against Germany's anti-Semitism, such a one would have been regarded as an alarmist or idiot. He would have been assured that such anti-Semitism could never happen in enlightened Germany. But it did happen, largely because the good and decent people in Germany, in the face of all the menacing rumblings of danger ahead, remained complacent. They were sure it could not happen in Germany, until it was too late and all the courageous opposition that some Germans then manifested—even to the point of suffering martyrdom—was of no avail.

The real tragedy, in the light of history, which has proved conclusively the fallacy and inadequacy and failure of all methods hitherto employed to solve the problem, is that wherever anti-Semitism breaks out anew, the countries concerned resort once again to the old methods.

The centuries of almost continuous persecutions have left

their mark on the victims. Rarely permitted to own land, the Jew became accustomed to living in the larger cities. Thus 30 per cent of all Jews in the world before Hitler lived in fourteen cities; 45 per cent lived in seventy-three communities, each with twenty-five thousand Jews or more. There were eighteen cities in the world with one hundred thousand Jews or more each. The following figures of the period preceding the Second World War make the fact of city residence of the Jews graphically clear: of all the Jews in Denmark, 93 per cent lived in Copenhagen; of all Jews in Austria, 87 per cent lived in Vienna; in France, 70 per cent lived in Paris; in Great Britain, 67 per cent lived in London; in Holland, 60 per cent lived in Amsterdam; and in the United States, 45 per cent lived in New York City.

Certain characteristics of the Jew were accentuated by the long history of dispersion and persecution. Other traits have been added. To survive he had to become shrewd and astute. Ever in danger of being victimized, he in turn resorted to sharp practices. Always oppressed, he often developed an inferiority complex, which, when oppression was lifted, usually manifested itself in ostentatious display and not infrequently in aggressiveness. Clannishness has been evident among many Jews.

Constantly pursued by the whip of persecution, all too frequently in the hands of so-called Christians, the Jew came to regard Christianity as the archfiend and Jesus Christ as the source and cause of all ills that had befallen him. How could he, as a result, ever think of Jesus as the Messiah? The sign of the cross was as much a terror to him as the swastika became under the Nazis. Orthodox Jews refrained from ever mentioning Jesus. When necessary to speak of him, it was as "that man," or "the hanged one." Even such reference to Christ as this required all orthodox Jews within hearing to spit on the ground, and until Hitler's time there were orthodox parents

in Poland who used Jesus Christ as the bogeyman to scare their children into good behavior—"Watch out or Jesus will get you!"

In view of this wide dispersion into all countries of the world, the Jew has become international-minded, so much so, in fact, that he is frequently suspected of lack of loyalty to the land of which he is a citizen and resident. On the other hand, he is simultaneously, if paradoxically, conscious of his identity with his own group to a marked degree, which, once again, is due largely to persecution. Today some political Zionists outdo Hitler's *Blut und Boden* emphasis in their intense nationalism. It must be said, however, that the violence concomitant with current nationalistic aspirations is a departure from traditional Jewish practice, for though the Jew has ever been the victim of physical violence, he has rarely if ever retaliated by resort to force. Everywhere he is a minority, and all minorities tend to be or to become clannish. The Jew is no exception. John Galsworthy, in his play, *Loyalties,* has a character who accuses the Jews by declaring, "They stick together so." Moreover, when a minority are oppressed by the majority, they tend to become radical in the sense of endeavoring to overthrow the powers that persecute them. The Jew, as a minority, has largely and always been the victim of oppression, and so responds as any other minority would under similar circumstances. The marvel is that he has not been more rebellious and radical. Again, the Jew has always had to fight against oppression to survive, and by that very process of going against the current has developed strength and power.

It is unfortunate that these characteristics of the Jew, which are the result of continued persecution, should so often be the cause of new persecution and discrimination against him. In other words, the more the Jew is maltreated, the stronger he becomes in the battle for survival and existence. But the stronger he thus becomes, the more he is persecuted. John

Galsworthy, to quote him again, voices the complaint, "They get on so," as another cause of anti-Semitism.

While many arguments and facts can be presented to clear the Jew of blame, it would be unfair to attempt to whitewash him of all blame. Jews are human, and like all human beings have faults as well as virtues. Such faults exist not so much because the individual is a Jew as because he is a human being.

It is essential, therefore, to begin to think of the Jew as a fellow citizen and neighbor rather than as a Jew. The mere fact of using the term "Jew" as a label implying social undesirability tends to make the Jew socially undesirable. The same applies to any human being whose group name becomes a social label. The Christian especially must forget all labels and think of his neighbor as a fellow human being, whether he be Jew or Negro or Chinese. "He that loveth not his brother whom he hath seen cannot love God whom he hath not seen."

After all, the solution of the human relationship problem involved in anti-Semitism must depend more on the Christian than on the Jew. The Jew is still in the minority everywhere, even in Palestine, whereas the Christian so-called represents the majority in many countries.

Solutions sought thus far have failed. Nazi anti-Semitism almost succeeded in ending the problem, by the drastic attempt at complete extermination of the Jews! The Nazis claimed that past efforts had failed because of compromise, but that they, the Nazis, were "consequent" and thorough and therefore would succeed. However, as Louis Golding has said, Hitler by his anti-Semitism and its consequences has proved for all time that "Jews' evil is world's evil."

The problem of anti-Semitism goes much deeper than mere outward mannerisms and attitudes, actions, activities. Even if the Jew were perfect, anti-Semitism would probably continue. Whereas originally this prejudice was largely rooted in a religious question, in more recent times social, economic,

political, and national factors have become the dominant causes for anti-Jewish feeling. The "kosher" separatism of the Jew in the midst of other majority cultures helps to inspire the dislike of the unlike. In our present day, the extreme nationalism of certain Zionists is a convenient excuse for many to oppose the Jew. Periods of crisis in a nation—economic or otherwise—usually require a scapegoat, and the Jewish minority is universally and conveniently near at hand to serve as such. More than any other minority, the Jew becomes, because of his widespread dispersion, an easy victim. Anti-Semitism, like all group discrimination, is a phenomenon more pronounced in times of crisis than in times of prosperity. There are acquired prejudices in most of us that become articulate when crisis or distress arise. One cannot argue them out of existence, especially anti-Semitism, which seems to have specifics that are unique and additional or different from characteristics inherent in other forms of discrimination.

In Russia there is legal prohibition of anti-Semitism. In the United States the wartime Fair Employment Practices Commission banned discrimination in the employment of workers. In New York State the Ives-McQuinn Law was enacted to achieve similar objectives. Unfortunately legal prohibition of anti-Semitism will not eliminate or solve it, however much it may prevent some of the abuses involved. The elimination of the basic causes of anti-Semitism is a moral, religious, and spiritual issue.

As has been said, the solution depends largely on Christians rather than on Jews. It is the Christians who discriminate. Whatever share of blame may or may not attach to individual Jews, the Christian who remains complacent to, tolerates, or aids anti-Semitism is morally responsible, guilty, and above all unchristian. Anti-Semitism violates human personality held sacred by Christ; it is a denial of the teachings of Christ and threatens the very existence of the Christian faith. A person

who is anti-Semitic cannot long claim to be a Christian. Where anti-Semitism thrives, Christianity cannot long survive. But the converse is also poignantly true: where Christian living thrives, anti-Semitism cannot long survive. The hope for the Jew lies in articulate Christian living.

As Christians, we must protest against every manifestation of anti-Semitism, subtle as well as overt; we are duty bound to combat it wherever it raises its head, but we must also beg forgiveness for our complacency, neglect, and sin, which have made its manifestation so long possible.

2

WHITHER BOUND, ISRAEL?

Except Jehovah build the house, they labor in vain that build it. Except Jehovah keep the city, the watchman waketh but in vain.—Psalm 127: 1.

IN pre-Hitler days 58.05 per cent of all Jews lived in Europe, including Russia, and 33.02 per cent in America. Today the reverse is true, with over 50 per cent of all Jews in the world now in America and only some 30 per cent in Europe.

The numerical center of gravity of world Jewry has thus shifted to America. American Jewry also leads in wealth and influence. Culturally and spiritually Palestine is no doubt of great potential significance for world Jewry, but present unrest and uncertainty are serious deterring handicaps to her full exercise of influence. Russia ranks second to America in the number of Jews among her citizens. "Where now, Jewry?" will probably be determined by America, Palestine, or Russia. Which will it be?

So far as America is concerned, the church will very largely be decisive. The relationship of the church and Israel is thus a paramount issue. Should the church in America, as the expression of the Christian faith, fail to combat or to prevent anti-Semitism, then American Jewry and world Jewry may turn from the Christian West to Russia. At present Zionism looks to the new Jewish state in Palestine, at least as the only hope for the survivors of Hitler's anti-Semitism. Russia, however, holds out great allure for many despairing Jews. By

putting a legal ban on anti-Semitism, Russia has been largely successful in combating it, or at least its worst abuses. Moreover, whether rightly or wrongly, Russia still attracts the exploited and underprivileged of the world, many of whom have lost faith in organized Christianity to solve their need and distress. Will Russia capture the imagination of the desperate Jewish survivors in Europe who increasingly and bitterly are realizing that they are unwanted in Western lands? The present is a crisis hour for the Jews and, by the same token, for the church in America. For what the church in America thinks and does with reference to the Jews may, under God, determine the future trend, if not destiny, of world Jewry.

Through the years, Zionism has become increasingly the hope of the Jews. However, there have always been sharp divisions of opinion within the ranks of Zionism. Originally the movement was conceived as an ideal dream and hope. It was the result of the deep heart yearning of many Jews, scattered and dispersed throughout the world, to return home, to the land Jehovah had promised Israel. In 1896 Theodor Herzl, a Hungarian, wrote a pamphlet advocating the national reunion of the Jews, and the idea of political Zionism was born. Herzl rallied the masses with sensational success but won few followers among leaders of Jewish thought. Yet his plan lived on after his death in 1904. The Balfour Declaration of 1917 and the rising tide of anti-Semitism in the three decades following gave new impetus, form, and reality to Zionism.

The movement grew in importance and today comprises many parties. There are the Mizrachi—or religious Zionists, a small minority of devout Jews—who think of Zionism as the means to restore the Temple of Solomon in Jerusalem and to create a great religious fountainhead in Palestine that will once again give spiritual nurture to the Jewish people throughout the world. There are the cultural Zionists who envisage making Palestine a cultural Hebrew center to serve world

Jewry. The Hebrew University in Jerusalem embodies this dream and concept; Dr. Judah Magnes is the revered and much honored president. He at one time proposed a bi-partisan federated or cantonal state for Palestine, in which both Arabs and Jews would have equal and full representation.[1] Another Zionist group is the Histadruth, who represent the labor movement within Zionism. Its wide range of membership includes those of the more radical communist type along with others who stand for varying forms of liberal and conservative capitalistic democracy.

Finally there is the so-called revisionist group. They are the nationalists who demanded a Jewish political state in Palestine. Their aim from the beginning was to gain political control of Palestine and dominance over the Arabs. It was from this group that the various terrorist cells or groups emerged.

At the Zionist Congress in Basle in 1946-47, the extremist elements gained control. In spite of its fifteen-day duration, terminating in a closing session of twenty-six hours, it is doubtful whether any of the participants were really satisfied with the decisions and results. Dr. Chaim Weizmann, under pressure of the ardent political minority, was sacrificed and his wise leadership of the movement lost. In lieu of a successor, the leadership of the movement was delegated provisionally to Rabbi Abba Hillel Silver of the United States and Ben Gurion of Palestine. But in spite of such able leadership the prestige of the Zionist Movement suffered a great setback through the turn of events at Basle.

Following the Basle meeting, developments were startling and increasingly tragic. Deliberate transport of destitute Jewish refugees in small overcrowded ships in an attempt to break the British blockade against Jewish immigration to Palestine kept Zionist activity in the headlines. These measures created

[1] See *Arab-Jewish Unity*, by Judah Magnes and Martin Buber. London, Victor Gollancz, Ltd., 1947.

even greater hardships for those who, ofttimes against their better judgment, but naively and hopefully, were persuaded to venture forth. Such tactics, involving the unscrupulous victimization of many desperate refugee Jews, caused Zionism to lose friends and to acquire a measure of disrepute.

The great adventure of Zionism that was begun so enthusiastically and made such remarkable progress became endangered. Reconstitution, reconstruction, and rehabilitation, notable achievements all, were under way. The impossible had been accomplished. But for months thousands of unfortunate and unwanted Jews were held in Cyprus and Crete, more thousands in the Displaced Persons camps in Central Europe. The storming of the Acre prison with its tragic sequel, the execution of three Jews who had been among the leaders of the plan, followed by the retributive and horrible lynching of two British sergeants, were deplorable incidents. Later came the *Exodus 1947* incident, involving some four thousand luckless Jews, whose attempted illegal entry into Palestine was intercepted, and who, because of their refusal to disembark in France from the British boats to which they had been transferred, were carried on to Germany, where they were forcibly taken ashore for renewed internment in camps there.

Moreover, many Jews went to Palestine not because they were convinced Zionists but because of force of circumstances. There was simply no other place they could go to escape Hitler. For a time Shanghai provided escape and over 29,000 refugee Jews from Central Europe fled there, again not from choice but from necessity. It is regrettable that some of the Jews who went to Palestine under stress were disillusioned and were soon anxious to leave. They were misfits, having been "dejudaized" by lifelong residence among non-Jewish peoples; they were less Jewish by tradition and culture than they were German, Austrian, or Czech, and were therefore unable to

adjust themselves to the intense Jewish environment that the Zionists promoted in Palestine.

It must be admitted, however, that the Jews who emigrated to Palestine since the Balfour Declaration and under the British mandate, whether prompted by convictions and idealism or driven by necessity and the need of escape from oppression, accomplished great things. The land was transformed; in some respects it went "modern." Agricultural developments made it seem once again a land flowing with milk and honey. Great citrus groves were supplying European countries with millions of cases of oranges, lemons, and grapefruit until World War II put a stop to most of such export. Jaffa oranges were no longer a luxury and a rare exotic fruit but could be purchased for a few cents apiece practically everywhere in Europe. Wine has been exported to California from the vineyards of the Jewish colonists. On the sand dunes adjoining Haifa, Tel Aviv, a modern Western metropolis, miraculously sprang up.

During the period of stress following World War II, American Jews were most active in demanding that Great Britain allow unrestricted emigration of Jews to Palestine. Indeed, it is maintained that some 80 per cent of American Jews were Zionists or at least pro-Zionist.

However much and rightly one admires the sacrifices made by American Jews in their financial contributions to this cause, the question has inevitably been raised as to whether their eagerness to sponsor and to demand so ardently unrestricted Jewish emigration to Palestine was not perhaps prompted by fear that any further large emigration of Jews to America might arouse more anti-Semitism and therefore jeopardize the security and peace of American Jews.

One finds in America, as in Great Britain, influential Jewish minorities who are strongly opposed to political Zionism. These believe that Jewry needs to maintain its identity only as a

religious community and not as a political unit. Politically those who hold this opinion are American or British citizens; religiously they are Jews. But their opposition to political Zionism does not mean a lack of concern for their unfortunate fellow-Jews in Europe.

Insistence by America that Great Britain open up Palestine for unrestricted Jewish immigration while she maintained her own rigid immigration restrictions seemed hardly worthy of America's great traditions of fair play and hospitality. President Truman's request that Great Britain permit the emigration of 100,000 Jews to Palestine received a probably merited rebuke. Had the President been in a position to say that America would accept 100,000 Jewish immigrants on condition that Great Britain permit an equal number to enter Palestine, Britain might have responded, and great progress toward a solution of the unwanted Jewish survivors in Europe might have been achieved. This in turn might have gone a long way towards solving the knotty and perplexing issues of Zionism, Palestine, and Jewish-Arab relationships.

It is unfortunate that public opinion abroad interpreted, rightly or wrongly, as vote-getting political maneuvers the simultaneous concern for the Jews expressed by President Truman, Governor Dewey, and Mayor O'Dwyer of New York. More serious was the conviction created abroad of the relatively great influence of American Jewry on American foreign and political policy. For democratic America thus to sponsor the Jews, as opposed to the Arabs in Palestine, for motives that seemed to be political rather than moral, meant loss of prestige and respect for America, not only among the Arabs but also among Moslems everywhere.

Thus the policy of the United States in regard to the demands of political Zionists became of great potential significance internationally. We risked endangering the good relations between Great Britain and the United States, the

maintenance of which are so important at this critical period in world relationships.

Meantime, Britain appealed to the United Nations and referred the whole sad and perplexing issue to that body. A hearing was held, a United Nations commission appointed. This commission went to Palestine to study the problem on the spot; later it went to visit some of the Displaced Persons camps in Europe.

In September, 1947, it submitted its report to the United Nations Assembly. Partition of Palestine with permission for creation of a Jewish state was the recommendation made after long, searching examination, but even this decision was not unanimous, three of the eleven members of the commission favoring a bilateral, federated Palestinian state. It is not surprising that the commission could not reach complete agreement, for, as John Rogers of the New York *Herald Tribune* has said, Palestine involves "a torture of conflicting issues in which most claims of both sides (Arab and Jewish) seem to be right and also wrong at the same time." He added that a so-called neutral observer of the problem had epitomized the whole difficulty when he confessed that he could argue the Jewish, Arab, and British cases to himself for fifteen minutes each and win every time.

The report of the commission was turned over to a special Ad Hoc Committee of the General Assembly for study. When the partition plan was brought up for a vote before this committee, it was passed by a simple majority. Since a two-thirds majority was necessary for final passage before the full Assembly, several days of debate, speculation, and political maneuvering preceded the vote. During this time the Arab delegates worked desperately to effect a compromise. An important element in the situation was the fact that the United States and Russia, often at odds, united in supporting partition. Their combined influence made the passage of the plan almost

a certainty. On November 29 the Assembly approved the partition of Palestine into two states, one Arab and the other Jewish, both states to become fully independent by October 1, 1948.

Arab delegates walked indignantly from the General Assembly Hall at Flushing Meadow, declaring that they would have nothing to do with the United Nations Commission for Palestine. They warned—quite accurately—of bloodshed to come. Immediately following the announcement of the partition plan, a new wave of riots and violence broke out in the Holy Land between Arabs and Jews.

The wisdom of the decision is open to question. It may lead to still greater suffering, disaster, and frustration for the long-suffering Jews. If this is the result, Christian nations that have forced the solution by keeping their own doors closed to displaced unfortunates must accept their full share of the guilt.

The creation of a state by the Jewish people today may constitute an anachronism. The atomic age now dawning may spell the end of unlimited sovereignty for states and, with the new ideologies now becoming articulate, may mean the beginning of some new form and organization of human society. We should not overlook the fact that modern science and its application have made the world a neighborhood, in which nationalism and the sovereignty of states are rapidly becoming outmoded, if not impossible. With the world a neighborhood that is all-inclusive, the paramount task is somehow to learn the art of neighborliness, and for that man needs religion.

We must weigh the chances of survival for the Jewish state in Palestine, which faces, from the outset, the avowed opposition of the Arabs and possibly that of the entire Moslem world. How can such a state be maintained? Will America be willing to come to the military defense of the Jewish state should it be attacked? The ultimate outcome may easily be another international war.

One may pooh-pooh the idea that the creation of a Jewish state in Palestine may cause Jewish citizens of other lands to be suspected of dual loyalties, but the growing strength of anti-Semitism makes it likely that such an accusation will be made by anti-Semitic propagandists. In addition, the Jewish state in Palestine may provide a splendid excuse for anti-Semitic nations to expatriate their Jews on the plea that they now have their own country. The wholesale expatriation of Germanic peoples in our day makes one realize that such an expulsion of a whole people from their native countries to a new homeland is well within the realm of possibility.

Is political Zionism the answer and the way out for the Jewish people? Is there another solution that is still needed despite, or perhaps more urgently because of, the establishment of the new Jewish state? Leonhard Ragaz of Switzerland, in his book on Israel, Judaism, and Christianity, has the following to say:

> The political, social, cultural, and religious problems in this great ferment are urging, as never before, a revolution of Christianity whose fulfilment will be God's Zion, in which Christianity and Judaism will become one in Christ, newly conceived. In other words, it is the very failure of Israel, this time in the form of the church and official Christianity, to obey the new call of God that is, once more, the cause of the revolution which is to lead Israel on to new horizons.[2]

And the same movement encompasses Jewry. In this connection, its name is *Zion.* At first, Zionism may assume worldly and national forms. But only at first! In the background we see the Zion of the prophets, the Zion of *Isaiah,* 2, 9, and 11; and of *Micah* 4: "the mountain of the house of the Lord" for all the nations and the whole human world. Thus Jewry, Judaism, will revive as Israel.

This movement is simultaneous with the general movement in

[2] *Israel, Judaism and Christianity,* by Leonhard Ragaz, p. 68. London, Victor Gollancz, Ltd., 1947. Used by permission.

the world of nations. Here, *nationalism* flames up, intensified. But —only to collapse again. From the universal cataclysm there arises the image of a human and international world united through the sanctity of human right. *Zion* is manifest above the conflagration. In such a world, no longer enslaved by nationalism, Jewry will be permitted to live among the gentiles without "becoming as they are," without compulsory assimilation and without spiritual ghettos. This will be its privilege, and our way of expiation.[3]

Zion is fulfilled in Christ. It leads to Christ.

[3] *Ibid.*, p. 69. Used by permission.

3

THE JEWISH PEOPLE IN AMERICA

TODAY one of every two Jews in the world lives in the United States. There are now considerably more than five million Jews in this country. What does the future hold in store for them? Will they, like the Jews of many lands in the past, be victimized by anti-Jewish persecution and discrimination? No one can predict, but the answer probably rests with the churches of America. Their attitudes and actions will largely determine the way world Jewry will go.

The first Jews to arrive in territory now included in the United States came from South America in 1654. They were refugees from the persecution that began in Spain and Portugal and spread to the South American colonies. These first Jewish immigrants were Sephardic, that is Spanish and Portuguese Jews. By 1826 some 6,000 Jews, mostly Spanish, had entered. From 1830 to 1850 approximately 60,000 more arrived, most of them coming from Central Europe and principally from Germany. The collapse of the various revolutionary movements in Europe around 1848 greatly stimulated such immigration. These Jews from middle and northern Europe, known as the Ashkenazim, constituted the second wave of Jewish newcomers to the United States. The third wave came in the wake of the outbreak of anti-Semitism in Russia in the 1880's and 1890's. They were for the most part devout, orthodox, ghetto Jews, Yiddish-speaking, backward, unemancipated, and underprivileged, who looked upon America as the land of liberty, equality, and religious freedom.

Palestine as a possible haven for such refugees was not thought of at that time. From 1880 to 1900, over one million Jews arrived in the United States, largely as a consequence of the pressure of Russia's rising anti-Semitism. With no immigration restrictions, the United States was wide open and received any and all who wished to come.

By 1929 no fewer than 2,885,000 Jewish immigrants had come to the United States. After 1929 the number of immigrants was greatly reduced, for in 1921, 1924, 1929, the new immigration laws based on national quotas were formulated and became operative. Between 1929 to 1943 approximately 200,000 more Jewish refugees and immigrants were admitted.

These late comers were largely victims of Hitler's anti-Semitism and had fled from Germany, Austria, and Czechoslovakia. They constituted the fourth wave of Jewish emigration to the United States. Most of these were of a cultured, emancipated type. They included scholars, scientists, literary men; many represented the fine arts; others were skilled artisans and tradespeople. Many brought new industries and occupations to the United States; they continued in this country the development of their craftsmanship in tooled leather, ornamental brass, ceramics, fur and glove manufactures, jewelry, and the production of special sweets. Others brought their knowledge of various patented processes, with the purpose of developing and promoting them in their new homeland.[1]

Among these newcomers were many Christians of Jewish origin as well as families of mixed marriage, for anyone with Jewish blood, even though Christian by faith, as well as gentiles who had married Jews and refused to divorce their Jewish spouses, were classified as "non-Aryans" and were subject to the Nuremberg racial laws.

[1] See *Refugees in America,* by Maurice R. Davie. New York, Harper & Brothers, 1947.

In America various societies for relief and service to these unfortunates were established, and have done notable service. Hias, Hicem, and the United Service for New Americans are the chief Jewish agencies concerned; there is a Catholic Committee for Refugees. The American Christian Committee for Refugees (now combined with Church World Service) serves Protestant newcomers. The American Friends Service Committee gives outstanding service. So does the United States Committee for the Care of European Children. A very special and unique service has been rendered by the Newcomers' Christian Fellowship, a Protestant interdenominational group in New York City. (See Chapter Five.)

Many more of the victims of Hitler's anti-Semitism would undoubtedly have come to the United States had it not been for immigration quota restrictions to which reference has already been made. The quota for the United States from Greater Germany (Germany and Austria) is restricted to 27,000 per year and only once in the prewar years, namely in 1939, was this reached. Supplementary conditions for issuance of the coveted quota visa are so rigid that many applicants were unable to fulfill them.

Because of the many Jews, survivors of Hitler, and of the many thousands of non-Jewish displaced persons still stranded in Europe with no place to go, various public groups have been urging an emergency change in the immigration laws of the United States to permit a larger number of these people to come to America. The Federal Council of Churches of Christ, following a biennial conference in Seattle early in 1947, addressed such a request to President Truman. More recently the Stratton Bill has been submitted to Congress for action.[2] To date, however, no action has been taken. There are

[2] This proposed bill provides for the admittance into the United States of four hundred thousand displaced persons, without regard to national origin, over a four-year period, at the rate of one hundred thousand a year.

powerful influences at work that are opposed to any increased immigration, in fact would prefer to see no immigration of any kind for a decade or more. It is not likely that there will be any large increase in the number of Jews who will be admitted to the United States as immigrants for many years to come.

Actually, since 1880 over three million Jews have arrived in the United States as immigrants. That means that a considerable percentage of the Jewish people in America today are foreign-born or are Americans of the first or second generation. In other words, most American Jews are removed by but one generation or less from the sordid wretchedness and misery of East European ghetto life. Only those who have seen these prewar ghettos can appreciate what that means. The marvel is that people so recently escaped from an environment of extreme repression have made so much progress in so short a time.

Today the Jewish people constitute a little less than 4 per cent of America's population. Most of them live in the cities. Ninety-five per cent of all American Jews live in cities of 10,000 or more. Eighty-four per cent are in cities of 100,000 or more. More than 45 per cent of all American Jews live in New York City, which now has well over 2,000,000 Jews, or one in three of the population. New York City is by far the largest Jewish city in the world. It is in a sense the New Jerusalem. Actually it has almost five times as many Jews as there are in all of Great Britain, and approximately four times as many Jews as there are in Palestine. Chicago, Philadelphia, Boston rank as the next largest Jewish cities of the world in the order named. Jews are found in 9,712 communities in the United States. The Jewish people are thus in a very real sense our neighbors. Some 100,000 make their living by farming.

In the earlier days of Russian and Polish Jewish immigration, the new arrivals settled with kinsfolk in such congested

centers or ghettos as the east side of New York or in Maxwell Street in Chicago. They knew no English. They were largely of the orthodox faith. Many were chassidim or mystics. For them fellowship and companionship with their kind was essential. Then as they became Americanized (not necessarily assimilated) they moved out from the protection of their voluntary segregation in ghettos into the world at large. But there were always new thousands of orthodox ghetto Jews coming from Eastern Europe to replace their predecessors, and so ghetto life and orthodoxy were kept alive in America.

Since 1921 and 1924, when the immigration quota laws were passed, the number of such Jews permitted to emigrate to the United States has been drastically curtailed. As a result, Americanization of the Jews went forward for a number of years by leaps and bounds, with no restocking of orthodoxy.

With such Americanization came secularization and materialism. Unable or unwilling because of business competition with gentiles to observe kosher or the Shabbath (the Jewish Sabbath, traditionally observed on Saturday), and with the restraints of ghetto life largely removed, many of them began to neglect the ceremonial rites of Judaism and in time some dropped them entirely. As these practices of Judaism lost importance, many Jews lost their religious anchorage in Judaism. They were adrift. This religious laxity and drift were not unique, for one is well aware of the pronounced irreligious drift that has been going on in Christian circles under the impact of modernism and materialism in our day. Some dissident Jews sought recompense elsewhere; the spiritual vacuum created had to be filled with some substitute. Some sought satisfaction in one or another of the many new cults. New thought, ethical culture, theosophy, liberal philosophy, each and all attracted Jews. Christian Science attracted many, indeed so many that a Jewish Science emerged in an effort to keep the Jew within the fold.

Some looked to the Christian faith; of these many were perplexed and baffled by Protestant division and denominationalism and turned expectantly to Roman Catholicism. Inherently the Jew is religious and seeks spiritual nurture and satisfaction. Judaism seemed unable to hold or to win back those Jews who had gone adrift.

For many Jews charitable organizations, social, service, and fraternal clubs, labor unions, and the general community life of their people replaced the synagogue or temple. Americanization involving complete assimilation was in process, for anti-Semitic prejudice, discrimination, and persecution remained relatively rare in the days preceding World War I. Intermarriage was on the increase.

It is persecution that largely preserves Jewish solidarity and identity. Tolerance on the other hand tends to weaken group consciousness. As someone has said: "Let them be and they cease to be."

It was Hitler who caused a stay in the process of assimilation of the Jew in America. Indeed a veritable renaissance of Jewishness occurred. Individuals who had largely forgotten that they were Jews became keenly conscious of their Jewishness once again. Dissident Jews awoke to a new sense of belonging and a new loyalty to Jewry and Judaism. The need to aid their fellows in Europe who were being victimized so brutally by Hitler, and Zionism with its appeal to rescue the victims by facilitating their emigration to and rehabilitation in Palestine proved incentives to group identity, loyalty, and solidarity. The very necessity of raising vast sums of money for the relief of their people abroad compelled cooperation of all Jews. This reaction of American Jews to Hitler has its dangers as well as its advantages.

Today American Jewish community life is strong and well-organized. There are an influential American Jewish Committee and an American Jewish Conference that are aggressively

Zionist in character; more recently an American Council for Judaism, a small but influential minority, has become articulate, especially in its opposition to political Zionism.

There is an American Jewish Publication Society, several national Jewish brotherhoods such as B'nai B'rith, and auxiliary women's organizations. There are numerous Young Men's and Young Women's Hebrew Associations, largely modeled after the Y.M.C.A. and Y.W.C.A. Hadassah is a nationwide Jewish women's organization that has done great things in Palestine, especially in support of hospitals, schools, and child care. There are Jewish fraternities and sororities in our universities, created largely as a result of discrimination against Jews in most of the older Greek letter societies, rather than as a result of a desire to be segregated and Jewish. Hillel Foundations on many campuses serve the cultural, social, and religious life of Jewish students. There is an American Rabbinical Association, national organizations of orthodox, reform, and conservative rabbis, and several Jewish theological seminaries of very high standard—New York, Cincinnati, Philadelphia—for training candidates for the rabbinate.

There are, furthermore, an infinite number and variety of state, city, and local organizations of Jews. There are a host of daily, weekly, and monthly Jewish journals; fifty-five of these are in Yiddish or Yiddish and English or in Hebrew. It is estimated that Yiddish is still the mother tongue of 50 per cent of the Jewish people in America, which is indicative of their comparatively recent arrival from eastern European countries. Hebrew, however, is gaining in popularity, largely as a result of the increasing importance of the Zionist Movement and of the adoption of Hebrew as the common vernacular of Jews in Palestine. There is a Jewish Book of the Month Club and an annual national Jewish Book Week, which encourage the reading of Jewish literature and supplement the work that the American Jewish Publication Society does so effectively.

The Jewish Joint Distribution Committee, with its various related and subsidiary appeals, deserves special mention. The Jewish people in America, under the committee's leadership, raised over $100,000,000 in the years after the war of 1914 to aid persecuted Jewish people in Europe or to help toward their rehabilitation in Palestine and elsewhere. In 1947 alone $170,000,000 was raised.

Today the Jewish people have become an important and influential constituent of American life. Their contributions to our culture have been and are manifold and invaluable. In politics, in business, in science and in medicine, in education and in the fine arts—music, literature, the press, the stage, and the movies—they have achieved recognition and acclaim. Their part in the war revealed them as equal to any in patriotism, sacrifice, and loyalty.

American non-Jews must help to safeguard the security and the future of their Jewish fellow citizens in the United States. If Christian and Jew in America truly collaborate and each assumes his share of the responsibility to combat the disorder of man involved in anti-Semitism, Americans may under God and in accord with his design bring about peace, fraternity, and good will in our country, and so demonstrate to the world that anti-Semitism need not be, and is not, inevitable.

Nonetheless, there is considerable concern and anxiety among the Jewish people in America as to the future. They look hopefully to the churches to safeguard that future and to prevent any serious rise of anti-Semitism. Most are convinced that there never will be a government-sponsored anti-Semitism, such as occurred in Germany under Hitler, but they recognize the possibility that there might develop a type of persecution less well organized but at the same time ominous. Mob violence, such as is involved in lynchings or race riots against Negroes, which Americans have not yet been able to prevent, are solemn warnings of the potential dangers of anti-Semitism.

4

CHRISTIAN AND JEW APPROACH EACH OTHER

Stand therefore in these things and follow the example of the Lord, being firm and immutable in the faith, lovers of the brotherhood, lovers of one another, companions together in the truth, exhibiting towards each other the sweet reasonableness of the Lord, despising none.—Polycarp's Epistle, Second Century.

AT the end of World War II, the feeling was widespread in Europe and America that the effect of Hitler's Jewish pogroms, with their sadistic excesses, would be once and for all to banish the horrible malady of anti-Semitism from the world. But how quickly the shock of conscience and the revulsion of feeling have been forgotten! True, those Nazis responsible have been rounded up, imprisoned, put on trial, and many executed as the penalty for their proved crimes against humanity. The world has insisted on such retribution and punishment.

Yet in spite of all protests, pronouncements, and resolutions, the world is witness once again to a menacing rise of anti-Semitic sentiment. This is true in America and Great Britain, in France and Holland, in Germany and in the Near East, to name no others. Is man so impotent that he cannot solve equitably the problems involved in civilized community living?

Many people remain complacent, neutral, and indifferent. For many Christians the question of the Jew never arises; they

have no personal contacts with Jews. Where personal contacts are possible, many simply ignore or deliberately endeavor to avoid them. They feel that they have nothing in common with the Jews, socially or otherwise. Segregation rather than interchange prevails. At times a form of armed neutrality exists.

Where tolerance continues, it is often mere toleration, a passive "grin and bear it" attitude on the part of the Christians, prompted not infrequently by a sense of futility, a belief that nothing can be done about the situation. This is deadening in its effect. Different individuals react to it in different ways. One may try to be decent and polite but prefers to avoid any and all personal encounters. Another nurses secret resentment. A third may admit in a spirit of fair play that there are many good, in fact, very fine Jews. Still another says he likes some individual Jews but not crowds of them, and they invariably come in crowds. The net result of these collective attitudes is that little progress is made in bettering relationships between Jew and Christian. Fortunately there are people, in America and elsewhere, who are determined to combat anti-Semitism and all its manifestations.

The most ambitious effort toward combating anti-Semitism is being made by the National Conference of Christians and Jews in America and the Society of Christians and Jews in Great Britain. National organizations of like character are being formed in other countries. This is a movement to promote good will, understanding, and cooperation between Christian and Jew, in the realization that these are the most effective weapons against anti-Semitism.

The National Conference of Christians and Jews in the United States was founded in 1928, after Hitler had appeared on the scene, but before he actually came to power in Germany. Dr. Everett R. Clinchy is president. Co-chairmen today (1947) are Charles E. Wilson, Thomas E. Braniff, and Roger Wil-

liams Straus. Dr. Henry Noble MacCracken, ex-president of Vassar College, serves as general secretary. National headquarters are in New York City and regional offices have been and are being established in many cities.

This organization sponsors a nation-wide Brotherhood Week each year in February, organizes regional conferences, educational institutes, and panel discussions. Before the outbreak of war it was responsible for the famous biennial Institute of Human Relations that was held in Williamstown, Massachusetts. Public meetings are promoted. A program of education is carried on in the universities, colleges, and high schools, and lectures and meetings have been organized in theological seminaries. In addition, teams made up of a Jew, a Roman Catholic, and a Protestant, usually all clergy, are organized and routed on lecture itineraries across the country. During the war such teams were sent to many of the military training camps.

It is a popular movement, stressing cooperation rather than union, and in the present postwar period has continued to increase in virility, resourcefulness, and public favor. In July, 1946, it was largely responsible, in collaboration with the British Society of Christians and Jews, in organizing an international meeting in Oxford to which representatives from most European countries were invited. It was at this meeting that the significant definition of religious freedom was proposed and accepted: "to preach, to teach, to persuade."

The conference enlists the moral support and active cooperation of both Christians and Jews, clergy as well as laymen. Splendid educational literature has been published, which has helped to bring understanding and thereby to immunize the individual against the virus of anti-Semitism. Fellowship is resulting from the promotion of cooperation in civic and other affairs. Many thousands give eager and generous support to the movement because of their belief in its efficacy.

Pulpit exchanges and public panel discussions are frequent. Interpretations of the respective faiths are given in the hope that when there is reciprocal understanding and appreciation, prejudices will disappear. There is in all this no attempt to promote religious propaganda; in other words no proselytism or evangelism is involved.

Some feel that the prohibition of all proselytism or evangelism as a policy of the movement is a definite weakness. They believe that apart from Christ there can be no solution of the problems involved. They forget that the movement is made up of Catholics, Jews, and Protestants. It is therefore not a Christian movement and cannot have any missionary or evangelizing objective. As a movement it can do only that which these three groups can do together, and assurance is given that this occurs without compromise regarding the essentials of the several faiths represented or regarding their right to propagate their beliefs through their own organizations.

Some question pulpit exchanges between rabbis and ministers, maintaining that Christ should be preached from the pulpit and the rabbi cannot preach Christ, that in fact he rejects Christ as interpreted by the central doctrines of the church. Hans Kosmala has declared:

> All the modern Jewish approaches to Jesus go no further than an admiration of his high morality and recognition of his lofty ethics; they all definitely reject the Christian church and her belief in the resurrection of the Son of God.[1]

There are others who feel that the public platform fellowship made possible by the movement, fails in achieving more because so many of the participants consummate their activity in presence at the meetings. Those who attend may leave greatly stirred but feeling virtuous, believing that they have done their duty. Impressions need expression. It would be

[1] "Jews in Their New Environment," by Hans Kosmala, in *International Review of Missions,* October, 1940.

advantageous if such public fellowship could be followed up and supplemented not only by further discussion and study but also by the more intimate kind of fellowship and friendship that is only possible in the home. Social interchange, preferably in the home, should be fostered. But it is sometimes maintained that all discussion of the issues involved merely serves to keep them alive. Certain Jews seem to support this attitude when they declare, perhaps cynically or facetiously, "Leave us alone for a generation and there will be no Jewish problem, for we will have disappeared."

There are both Jews and Christians who do not believe that the movement can accomplish much toward overcoming anti-Semitism. They even see various dangers involved. Thus Rabbi Morton M. Berman in his conference lecture before the 57th Annual Convention of the Central Conference of American Rabbis held in 1946 issued the following caution concerning the good will and tolerance movement:

> Often these peripheral activities confuse the Jewish mind and weaken the Jew's eagerness to preserve his distinctive inheritance. I refer, by way of example, to that kind of interfaith work which negates the distinctive character of the Jewish tradition by the persistent identification of Judaism and Christianity. . . .
>
> The damage resulting from a misdirected good-will movement which has produced the new Judaeo-Christian religion of benevolentism, lies not only in its inducement of the loss of the sense of the unique, distinctive character of Judaism, the damage lies also in the excessive expenditure of time, energy, and zeal that go into such a movement.[2]

So much for a Jewish appraisal. A Christian position in regard to the movement is that given by Charles Clayton Morrison:

[2] Central Conf. of American Rabbis, 57th Ann. Conv. vol. LVI, 1946. Appendix B., "The Guiding Principles in a Defeatist World," by Morton M. Berman (pp. 236-237). Used by permission.

Protestantism is being victimized by a false tolerance. There has infiltrated into a considerable section of the Protestant community a conception of Christianity which reduces it to religion in general. The study of comparative religion and the psychology of religion has found certain elements common to all faiths, including Christianity. The easy inference from these "discoveries" is that the particularities of Christianity are not of its essence, but that its essence is in the common elements which it shares with other faiths. . . .

The ideology of tolerance which has developed in the atmosphere of this interfaith fellowship should be carefully scrutinized. . . . Religion is religion; and it makes little difference what your religion is, so long as you live up to it. Protestants who accept this sentimentalism are naturally encouraged by the Jewish unit which (having no hope or purpose to win America to Judaism) asks only for protection against intolerance. "What makes you a good Protestant and you a good Catholic makes me a good Jew," is the dictum in which the Jewish attitude is frequently, consistently, and sincerely expressed. No intelligent Catholic, of course, would subscribe to such a statement. . . .

The Protestant leaders . . . carry this sentimentalism back to their churches as a mark of progress in the rapprochement of the three faiths. The effect upon Protestantism is to emasculate its positive faith and undermine its sense of mission.

This so-called "liberal" view should be laid alongside of theological "liberalism." Both are forms of appeasement—the one an appeasement of secularist culture, the other an appeasement of non-Protestant faiths. Protestantism can no more give itself away in the one case than in the other without betraying Christianity. The idea that these three religious faiths are fundamentally alike is simply not true. . . . Protestantism needs to be awakened to the fact that it has been subjected to an organized barrage of false tolerance which, among many of its leaders, has enervated its sense of mission and caused its own faith to be watered down into humanitarianism and sentimentalism. In my judgment, this trend in Protestantism spells decadence.

Good will and fine sentiment, expressed in whatever forms, are

no answer to the challenge that secularism offers to Protestantism. Secularism is a state of mind, and its mind will not be changed by Protestant good will. It can be changed only by the truth. Unless Protestantism intelligently and profoundly believes that, in its Christianity, it has received the truth that will free modern man from the confusion and meaninglessness of a secularized existence, it might as well retire and leave the field to Catholicism and the innumerable cults and theosophies which have arisen, as they always do, when a culture has lost its faith.[3]

It would seem important in the light of the above and in the face of the current secularist trend, that we should make a further study of the movement with all its implications. Educationally great and valuable service has been done; good will and understanding have resulted. But anti-Semitism cannot be reasoned out of existence, for it is not logical. It is psychological. However much people may agree intellectually that anti-Semitism is wrong, is irreconcilable with Christianity, and therefore is unchristian, moreover, that it undermines all our concepts of democracy, many will nonetheless remain emotionally anti-Jewish. Something more is needed. No doubt many British parents who have lost sons in Palestine as a result of the terrorist acts of Jews will agree intellectually that anti-Semitism is wrong and unchristian, but emotionally they may continue to be bitter if not revengeful against Jewry. Even some who have not suffered such personal loss have indicated that they will no longer support financially societies interested in or promoting the Christian approach to the Jews.

Only the transcending power of God's love and grace and the Holy Spirit can give man victory over this deep-rooted and centuries-old disorder of man. Tolerance, good will, understanding, cooperation between Jew and Christian, all are a crying need and the more we can have of them the better—but

[3] "Protestantism, Thou Ailest Here, and Here," by C. C. Morrison. Reprinted by permission of the *Christian Century* from the issue of May 22, 1946.

they are not enough. There is a "plus." The church, if true to its mandate, must include the Jew as well as all others in its missionary and evangelistic task. The Jewish people, too, are in need of Christ, the risen Christ. The more Christian Christians are, the more effective will be the appeal of Christ made through them to Jews and other non-Christians.

To exclude the Jew from the church's universal missionary responsibility would be discrimination. Moreover, such exclusion would imply that Judaism is adequate for the Jew and that therefore he has no need of Jesus Christ. The assumption might follow that if the Jew has no need of Jesus Christ, then no other people necessarily need Christ. To accept such a conclusion would be to undermine the whole mission of the church. Moreover it would negate the basic principle of evangelism, which is of universal application permitting discrimination against no group, whatever its nationality, race, or creed. In other words, there is validity in the Christian approach to the Jews, that is, in evangelism among the Jewish people similar to evangelism among all other peoples. The late William Paton, as secretary of the International Missionary Council, declared in 1942:

> Fundamentally we . . . stand for a rather unpopular view, that is, that the gospel should be preached to the Jew. Not many Christians would say "no," but there are relatively few who would say "yes" and really mean it. I always rejoice to stand on this kind of a platform in order to register my own personal conviction on the subject.
>
> If it is conceded that the Jew, because of his special position in revelation, is not a proper person for evangelism, then the whole missionary cause is gone. If it is held that the Jew, because he has the Old Testament and believes in God, does not need to be introduced to the fullness of the gospel, then there is little case for missions to the Moslems, and I can see very little case then, either, for missions to those who are versed in the higher Hinduism. I welcome the existence of the missions to the Jews because

it supplies the theological acid test. People who do not really believe that there is an imperative behind the preaching of the gospel to the Jews seem to me to have surrendered something that is vital to the Christian faith.

In the light of such strong convictions, it is significant that at the time of the first world missionary conference in 1910 in Edinburgh, all missionary fields and enterprises except Latin America and the mission to the Jews were studied. Friends in England and Scotland were conscious of the oversight that had occurred; they insisted that the Continuation Committee of Edinburgh, which later became the International Missionary Council, must at some early date face the question of Jewish missions. The war of 1914 prevented any consideration of the matter and for various other reasons it was not until 1927 that the International Missionary Council was able to convene two conferences, one in Budapest and one in Warsaw,[4] to which invited representatives of the various Jewish missionary societies of the world came. As a result of these conferences, recommendations were made urging the International Missionary Council to organize under its auspices an International Committee on the Christian Approach to the Jews. This committee was actually constituted in 1930, a director was called, and the committee began to function at once.

With such recognition, the Jewish missionary enterprise gained for the first time a more or less official and international status in missionary circles and in the churches. Hitherto, with rare but notable exceptions—the Church of Scotland, for example—the churches of the world had left responsibility for Israel to independent groups and individuals. Beginning early in the nineteenth century, Jewish missionary societies had come into being. Whereas these were independent of the churches as organizations, they were nonetheless dependent upon church

[4] See *The Christian Approach to the Jew: A Report on the Budapest and Warsaw Conference*, 1927.

congregations and individual church members for their financial support, and this has largely remained true to the present day.

The churches by and large were content thus to delegate their responsibility to the Jewish missionary societies and were prepared to help raise the necessary funds to finance the societies and their activities. Some splendid work was done; there were great Jewish missionaries. Methods were developed for use in the ghettos, where most of the Jewish missionary work was done. Special Jewish mission centers were established, for in most lands of Europe churches were closed to such missionary work. Jewish converts were ostracized as meshummid (apostates from Judaism) by the Jewish communities and were not welcomed in the churches. Thus the mission centers had to serve as churches and spiritual homes. Cells or *Gemeinschaften* of the converted Jews—or Hebrew Christians—were established.

Meantime, the Jewish missionary enterprise continued to look to the churches for its funds. To facilitate generous giving converted Jews were frequently brought to churches to tell their story of conversion and to bear witness. Little sense of responsibility on the part of the churches for Jewish neighbors developed under these circumstances. Church members felt that their responsibility was fulfilled if they contributed funds for the conversion of Jews by these various societies. And so the Hebrew Christian, like the Jew, remained apart. He was rejected by his Jewish kinsmen and not fully accepted by Christians.

As time went on, opposition of the Jews to missions grew; and the more liberal church people criticized and discredited Jewish missionary effort. "Proselytism," "Christian imperialism," "impertinence," and "impudence" were terms frequently heard in denunciation of Jewish missions and of those active in promoting them. The missionaries, very largely converted

Jews, were all meshummid in the eyes of the Jews, and very frequently denounced as having ulterior motives. The methods used by certain individuals merited severe condemnation—there no doubt were "rice" Christians! Practices to attract prospects often smacked of bribery. It was easy to generalize and condemn the entire Jewish missionary enterprise. The result was confusion regarding the principle and the methods employed. Not a few church leaders have refused to have any part in the Jewish missionary enterprise because certain individuals or societies doing Jewish mission work employed methods to which they could not give their approval.

In some places, especially in Europe, Jews were often baptized by churches to facilitate permission for the Jew to secure a civil service post. In Germany there was a time when no Jew could be appointed to a civil service post unless he had been baptized. The result was that baptism was often granted Jews by the churches without any evidence of an actual conversion having occurred. Such practices, for which the churches were more to blame than the Jews concerned, served to bring all baptisms of Jews, as well as the Jewish missionary enterprise, into disrepute.

While in Budapest after World War II, I discovered that in 1944, when the menace of Nazi anti-Semitism was greatest, certain Christian ministers baptized no fewer than 3,700 Jews in what were called "emergency baptisms." Thereby, some 2,600 Jews were actually saved from concentration camps and worse. Other ministers objected vigorously to these emergency baptisms.

It is significant that subsequently some 10 per cent of the Jews so baptized sought catechetical instruction preparatory to a deliberate and considered adherence to the Christian faith. Only 7 per cent of the total number indicated their desire to return to Judaism.

It is interesting that in Germany following a meeting re-

cently, the Jewish missionary societies of the country unanimously agreed to constitute a German Evangelical Council for Service to Israel, which was later recognized and admitted as a member of the National Missionary Council of Germany. This is a significant development.

"Good riddance of bad rubbish" is the expression not infrequently applied by Jews to those of their faith who become Christian. What is to be deplored is that even the sincere convert falls prey to this acrimony. Moreover, both Christian and Jew need to remember that the Jew who becomes Christian because of sincere religious conviction pays a terrific price; for in spite of all professions of agreement regarding religious freedom, Jewish religious leaders continue to ostracize completely such converts, and in not a few cases subject them to bitter persecution and boycott. Judaism seems to deny the Jew the right of religious self-determination. What is especially tragic is the fact that the Jewish convert is not always welcomed into the fellowship of Christian churches. Thus, in Germany so eminent a scholar as Gerhard Kittel of Tubingen urged the Hebrew Christians not to seek membership in the churches, but rather to organize communities of their own, religious ghettos, as it were. In the United States, it is known that the Hebrew Christian is not always welcomed into the membership of a church, and that many Hebrew Christian pastors have been compelled to Christianize their names in order to secure pastoral charges.

At the 1947 conference in Basle of the International Missionary Council's Committee on the Christian Approach to the Jews, the Commission on the Church and the Hebrew Christian deplored the setting up of a Hebrew Christian Church, and said:

We recognize with grief that the Hebrew Christian all too often does not feel at home in the church of Christ. We call on the church at large to be aware that the main reasons for this are:

a. our lack of love, which cannot find room for the stranger, and

b. the latent root of anti-Semitism, which often poisons the church's life where it is least expected.

Attempts at unwarranted particularism on the part of the Hebrew Christian should rather be a ground of repentance for the church than for condemnation of those who so often have had so little demonstration of the better way.

In Europe, where reconstruction and rehabilitation are so imperative and important, progress is discouragingly slow. So far as Jewish-Christian relations there are concerned, there is grave danger that the old patterns and methods will be repeated. Certainly one still finds almost everywhere strong undercurrents of anti-Jewish prejudice, if not overt anti-Semitism. All methods of the past failed to prevent Hitler's mad and brutal outbreak of anti-Semitism. Not even the shock that came to most of us when the full tragic story was revealed has been able to banish from our midst anti-Jewish prejudice. Not only in Europe, but also in Britain, America, and elsewhere throughout the world the vile thing again threatens to become rampant.

In a previous chapter it was declared that for a Christian there can never be any justification for anti-Semitism, whatever the provocation. Having said that, one must admit that there often is provocation. That means that not only must the Christian do all in his power to combat anti-Semitism, but the Jew must also cooperate in eliminating provocations caused by the attitudes and actions of some Jews. Nor should one overlook entirely, as one strives to deal with anti-Semitism, the existence of its converse, namely anti-goyism, which is Jewish prejudice against gentiles and Christians who are the goyim. True, the goyim, being in the majority, must take the initiative and assume the major responsibility, but unless the Jewish minority group feels a like obligation there is little

hope of real progress. On the other hand, mutual effort toward understanding can accomplish miracles.

We are convinced that a design of God is involved. The story of suffering Israel is intimately bound up with that of the suffering Saviour. Sholem Asch in *One Destiny* points out that the mysterious preservation of Israel in spite of centuries of persecution and the preservation of the Nazarene are two parts of a single divine plan:

A little less than two thousand years ago, there came into our world among the Jewish people and to it a Personage who gave substance to the illusion perceived by our fathers in their dream. Just as water fills up the hollowness of the ocean, so did he fill the empty world with the spirit of the one living God. No one before him and no one after him has bound our world with the fetters of law, of justice, and of love, and brought it to the feet of the one living Almighty God as effectively as did this Personage who came to an Israelite house in Nazareth in Galilee—and this he did, not by the might of the sword, of fire and steel, like the law-givers of other nations, but by the power of his mighty spirit and of his teachings.

He, as no one else before him, raised our world from "the void and nothingness" in which it kept losing its way and bound it with strong ties of faith to the known goal, the predetermined commandment of an almighty throne so as to become a part of the great, complete, everlasting scheme of things. He, as no other, raised man from his probationary state as a beast, from his dumb, blind, and senseless existence, gave him a goal and a purpose and made him a part of the divine. He, as no other, works in the human consciousness like a second, higher nature and leaves man no rest in his animal state, wakens him, calls him, raises him, and inspires him to the noblest deeds and sacrifices. He, as no other, stands before our eyes as an example and a warning—both in his divine form and in his human one—and demands of us, harries us, prods us to follow his example and carry out his teachings. Through his heroic life, he casts us down like dust before his feet. No one but he sheds about himself such an aura of moral

power, which, with a divine touch, has molded our world and our character; and no one's strength but his own has reached into our time, being the most potent influence in our everyday lives, inspiring us to goodness and exalted things, being the measure and scale for our deeds at every hour and every minute.[5]

I, as a Jew, whose every move is bound up with the God of Israel, want to know nothing of any other historical wonder, of any other faith, save only the wonder and the faith which radiate from the God of Israel. The wonder is revealed to me in two ways: first, the miracle of the preservation of Israel; second, the miracle of the spread of the Judaeo-Christian idea in the pagan world.

The whole thing to me represents a single, divine event. I see in both phenomena the single will of the God of Israel, not only because I consider my Christian brothers as the spiritual children of Abraham, Isaac, and Jacob, entitled together with me to our birthright from God, but also because I see in pure Christianity an entirely justified share of faith in the God of Israel—through the Messianic idea—equal to my own Jewish faith.

The preservation of Israel and the preservation of the Nazarene are one phenomenon. They depend on each other. The stream must run dry when the spring becomes clogged, and Christianity would become petrified if the Jews, God forbid, should cease to exist. And just as the spring loses its value, becomes soiled and moldy when it has lost its mission and does not water the stream, so would Jewry itself become petrified, barren, and dry if there were no Christendom to fructify it. Without Christendom Jews would become a second tribe of Samaritans. The two are one. And notwithstanding the heritage of blood and fire which passionate enmity has brought between them, they are two parts of a single whole, two poles of the world which are always drawn to each other, and no deliverance, no peace, and no salvation can come until the two halves are joined together and become one part of God.

[5] From *One Destiny*, pp. 5-6. Copyright, 1945, by Sholem Asch. Courtesy of G. P. Putnam's Sons, New York.

Whoever works, strives, and desires that this may come to pass is on the side of God. Whoever does otherwise belongs to the other party.[6]

Waldo Frank in his book *The Jew in Our Day* speaks as follows:

The finest personal flower of Jewish wisdom is Jesus. Jesus was a man in whom the cosmic consciousness was so strong that its ecstasy became the norm of his life. . . .

The tragic truth remains, that in rejecting with Christ their own Jesus, (as they had to, in that hour and in that form) the Jews were forced to deny the deepest vision of man which their own culture had produced. There was no element in the cosmic consciousness and in the sacrificial role of Jesus which could not be duplicated in Jewish writings. But where was there another form of it so visible and poignant? . . .

Here is a potential convergence between a still unconscious Israel and a still faltering Christianity, which must prove as fruitful to mankind as the convergence twenty centuries ago of Jew and Hellene!

I do not refer of course to the false convergences of Jews "freed" of the synagogue and of gentiles "freed" of their churches, who meet upon the flat lands of empiricism. I do not refer to the pastors who shallow Jesus into a "very good man," or to the rabbis who assimilate Judaism to tepid Protestantism and ethical culture.[7]

Both Sholem Asch and Waldo Frank are Jews. They and many other Jews are today giving increasing thought to Jesus Christ. Whereas one welcomes such increasing sincere and thoughtful consideration of the person of Jesus Christ by Jews today, one must realize that there is still much unrelenting opposition to Jesus Christ as interpreted in Christian thought. Such opposition finds as its source at least in part, the con-

[6] *Ibid.*, pp. 8-9. Used by permission.

[7] *The Jew in Our Day*, by Waldo Frank, pp. 178-181. New York, Duell, Sloan and Pearce, 1944. Copyright by Waldo Frank.

tinuing unchristian attitudes and actions of many so-called Christians towards the Jewish people. If Christians were more Christian, what a difference it would make!

Christians, on the other hand, are turning back anew to the Old Testament. We think here of R. V. G. Tasker's book entitled *The Old Testament in the New Testament,*[8] and of Professor Wright's *The Challenge of Israel's Faith.*[9]

It is undoubtedly a good omen that the Christian is turning back to the Old Testament and that the Jew is exploring the person of Jesus Christ. This may lead to the discovery of the mysterious secret of God's design for Israel, which in turn should lead to the solution of man's disorder in the relationships between Jew and Christian.

[8] *The Old Testament in the New Testament,* by R. V. G. Tasker. Philadelphia, Westminster Press, 1947.

[9] *The Challenge of Israel's Faith,* by G. E. Wright. University of Chicago Press, 1944.

5

FULFILLMENT IN EVANGELISM

Judaism and Christianity are the two trunks in which the tree called Israel is split.—Leonhard Ragaz.

DOES evangelism, in its broadest sense, point the way Christian and Jew must go? No doubt many will halt abruptly here. They will admit the validity of evangelism by the church among the unchurched, but will be most hesitant to concede the right of the church to proselytize the Jews. Dr. Kenneth D. Miller of the New York City Mission Society, in an article entitled "Should We Proselytize?", has this to say:

Many people, even church people, are saying these days, "I don't believe in proselytizing." . . . Even those engaged in missionary work sometimes go out of their way to explain that they are not proselytizing.

The dictionary definition of "proselytism" is "the making of converts to a religious belief, sect, or party." In that sense Christianity and every other great religion has grown only by proselytizing. If there had been no making of converts there would have been no Christianity, no foreign missionary enterprise. . . .

But the word today has particular reference to the winning of converts from one established religion to another, as from Catholicism to Protestantism or vice versa, or from Judaism to Christianity, or from Mohammedanism or Buddhism to Christianity. The assumption underlying the objection to proselytizing is that one religion is as good as another, and that people are often better off if left undisturbed in the faith of their fathers instead of converted to a faith which is alien to their culture and tradition. The

word also carries implications of rivalry and competition between religious groups which many think is disruptive of national or world unity and leads easily into intolerance and religious bigotry.

Freedom in religion must not only include freedom to worship as we please, but also freedom to propagate our faith, or, if you please, freedom to proselytize. . . .

As Christians we can never subscribe to the thesis that one religion is as good as another. Nor can we admit that one version of Christian truth is as good as another. Such a point of view often masquerades as broad tolerance, but in reality reflects indifference, a lack of any convictions for which we are ready to stand and which we feel are worth sharing with others.

All of this is involved in proselytizing. The word and the practice has, perhaps, fallen into disrepute because it is associated with unworthy methods of propagating one's faith, such as offering material inducements, relief, summer camps, school and hospital facilities, and political favors as a means of winning people to one's faith. If by proselytizing we mean buying the allegiance of people, it is certainly to be condemned. But if by proselytizing we mean attempting to persuade people to share one's faith, it is a practice which no one should be asked to forego.[1]

But before proceeding further, a word on the need of a rebirth of spiritual and moral values in our day may be pertinent. The threat of secularism has long been recognized, and strenuous efforts to combat it have been made. The churches have been especially concerned. Their great campaigns of evangelism, local as well as those on a nation-wide denominational scale, have been a major phase of this attack in many countries. The Church of England, for example, in the later years of World War II set up an official commission to study conditions and needs which issued a challenging report under the striking title *Toward the Conversion of England.* In the United States, there is a special department on evangelism in the Federal

[1] "Should We Proselytize?" by Kenneth D. Miller, in the *City Mission Monthly,* April, 1945. Used by permission.

Council of Churches. And no wonder, for even secular students and leaders in international affairs are stressing as their conviction the prime importance of a moral and spiritual revival as essential for an ordered world and peace.

Similarly, Jewish leaders, secular as well as religious, voice their concern at the very pronounced irreligious drift within the ranks of the Jewish people. Dr. Lewis Finkelstein of the Jewish Theological Seminary in New York City launched early in 1947 an appeal for a fund of fifteen million dollars to revitalize and regenerate Judaism. His plea was that the drift of Jews today from the fold was no longer a trickle but had become a veritable stream. And Rabbi Felix Mendelsohn of Chicago in a series of articles in the *Sentinel,* a liberal Jewish weekly, complained bitterly against the growing irreligion of American Jews. He made drastic recommendations to achieve a new religious awakening among the Jewish people and a new sense of obedience and loyalty to the Shekinah.

"Hear, O Israel, the Lord our God, the Lord is One."

Unfortunately, Christians and Jews have not realized that the defection in their ranks is a common problem. Each group has tried to cope with the matter in its own way.

Certainly the Christian church as it promotes evangelism needs to include all, Jews as well as others, in its efforts. It should be aware that the Jews' potential influence for good or evil in American life is greater than that of any other minority group. The anti-Semite invariably plays up the potential evil influence of the Jew. Christians need to stress the potential good influence of the Jews. There is a great body of evidence to prove that the Jew has exerted an influence for good rather than its opposite. Such good influence will be increased if his spiritual and religious anchorage becomes more secure. As Christians we must not only include the Jews in our program of evangelism, but must stress the necessity of including them on an equal basis with others to whom we commend our faith

rather than to single them out in a special way. The latter would be a form of discrimination against our Jewish neighbors.

To ascertain the attitude of some of the rabbis to such a program of inclusion of the Jews in the normal evangelism of the churches, a number were asked to write their frank opinions on the following questions:

1. Must the church forego its prerogative to an evangelism that includes the Jews in order to establish and maintain friendly and neighborly relations with the Jewish people?

2. Will evangelism if practised even on the highest ethical plane cause a definite cleavage between Christian and Jew?

Herewith are some of the answers from rabbis:

Since Christianity is a missionary religion, you have not only a right, but also a duty to include the Jews in your evangelistic program. The only test of the ethics of this type of endeavor is sincerity. The Talmudic rabbi said, "God desires the heart."

As a Jew I can only admire your missionary zeal, which is a direct inheritance from the Pharisees whose moral teachings I try to perpetuate. I regret that historic reasons have prompted my people to give up our missionary efforts.

It goes without saying that all missionary work should be conducted on a high level. In that case, it should not lead to friction between Jews and Christians.

Missionary work among Jews is likely to serve as a challenge to us and it may drive us not only to intensify our efforts to save the Jew for Judaism, but also to carry our faith to the gentile world. A number of my colleagues share this view.

« »

Your gracious letter has been received. I deeply appreciate your effort to learn the attitude of rabbis in regard to the evangelistic program of the church. Above all, every Jew is profoundly grateful for your uncompromising and genuine determination to combat anti-Semitism as utterly inconsistent with the profession and the practice of the Christian faith. Such assurances give us much-

needed encouragement in the terrific crisis through which Jews everywhere are now passing. In the inevitable disillusionment many of us are suffering, your message brings cheer and hope. You asked for my frank and candid opinion with regard to certain questions. I take this opportunity to answer them as briefly as possible:

First, I do not believe that the church should forego its prerogative of evangelism. After all, if you sincerely believe that you possess the means of human salvation, it seems to me that you must consider it your duty to make that truth available to the largest number of people. I furthermore see no reason why evangelism should necessarily cause a definite cleavage between Christian and Jew. May I take the liberty to point out, however, that some of the methods utilized by evangelists are unworthy of Christianity.

In many instances they have cast discredit on the Christian evangelical movement. The ordinary Jew believes that they are motivated by desire for material gain.

A number of personal experiences have pained me. I might mention one as follows: On several occasions non-Jews have visited my religious services and distributed pamphlets to some members of my congregation calling upon them to embrace Christianity. The discourtesy involved in such conduct is apparent.

My position, I trust, is clear. The principle of evangelism is reasonable, once its premises are accepted. The methods, however, should be explored and perhaps modified in certain areas. May I again thank you for writing me? Your endeavor to obtain the free and full expression of opinion by rabbis is highly commendable and heartens me considerably.

« »

I have read with very great interest your letter regarding the problem of evangelism and its relation to the issues of good will between Christians and Jews. The whole area of missionary work is of particular concern to me, as I have done some research and writing on Judaism as a missionary religion. If you have the time and inclination, I should like very much to discuss the subject with you in person. Meantime, let me say briefly that the definition of religious freedom offered by the Federal Council

seems entirely acceptable. Nor do I see how any religious group can object to the efforts of any other religious group to spread its message and win adherents—so long as its missionary methods are ethically legitimate.

« »

First of all, let me commend your commission for the stand it has taken with reference to anti-Semitism which, as you say, is absolutely irreconcilable with the profession and the practice of the Christian faith. Moreover, I am happy to note that you put into words what I have reiterated again and again: that Christianity is meaningless without the realization that it stems from Judaism. As to the question of conducting missionary activities among Jews, the following are my views:

In a democratic society every group has a right to try to persuade people that its philosophy or its program is desirable. I dislike the claims of any religious group to mastery or superiority over others because it is my concept that the only unity is God, that all human beings are his offspring, and therefore no particular part of the human family has any right to regard itself as destined to be considered better than any other. For example, I believe that it is a totalitarian doctrine for the [Roman] Catholic Church to insist that it is the only true church and thus relegate others to a position of inferiority or exclusion from the possibility of salvation.

Nevertheless, I do recognize the right of any church to bring as many people as possible into its fold. . . . Judaism has nearly all of the basic principles which Christianity emphasizes. Even though it does not subscribe to such doctrines as the divinity of Jesus or the way in which to achieve salvation, it is a religion which stresses the dignity of the human being, the desirability of a decent way of life, and the recognition of the laws of God for man. There are so many bonds between our two faiths that it seems to me that missionary activities could only result in stressing differences, in creating irritations, and in destroying the very basic doctrine upon which both our religions stand, that we all have one Father and one God made us all.

Moreover, there is another practical reason why such missionary

work as you contemplate always causes friction. It is because there are so many millions professing Christianity that those whom you seek to convert can only feel that the time and energy would much better be spent in trying to make those already identifying themselves as Christians live up to the Christian principles which they have accepted. . . . Of course, every individual has a right to change his or her faith. Everyone has a right to share one's religious conviction with others and therefore, it is only fair to assume that if Christians heighten their missionary activities among Jews, Jews will then organize a program to convert Christians to Judaism, something which I myself would be the first to do if efforts to convert my people became more pronounced.

These answers merit careful and prayerful consideration. There seems to be general agreement on the part of the rabbis who have replied regarding the validity of Jewish evangelism. No such unity of opinion exists among Christian clergymen.

The differences are concerned not so much with principle as with methods. Those who believe in the validity of Jewish evangelism need to make an honest appraisal of all the practices employed. They should be ethically legitimate and should be able to stand before the scrutiny of Christ.

Walter Marshall Horton, in an address on the church and anti-Semitism at the Basle Conference of the International Missionary Council's Committee on the Christian Approach to the Jews in 1947 said:

As for the preaching of Christ to Jews, I need not say in this presence that it requires infinite tact and delicate consideration of the feelings of those addressed. Such tact and consideration are necessary in all missionary work. A missionary to India must understand the religion and culture of India in all its nuances, and in his preaching speak as an Indian to Indians, even as St. Paul became all things to all men, and our Lord "became as we that he might make us as he is." Why should it be assumed by some missionaries to the Jews that no such effort is necessary to

understand the Jewish mind; or that it is perfectly proper to quote the Scriptures to Jews *in their Christian meaning,* without first understanding what a different meaning they have to Jews?

Above all, how necessary it is for Christians to understand that Jewish adherence to the Jewish meaning of the Scriptures may often spring from something deeper than mere stubbornness or spiritual blindness—a sentiment of loyalty to God's calling, a sense of unique mission to mankind! . . .

As loyal Christians cannot easily be convinced of the claims of Mohammed or Mrs. Eddy or any new prophet that may arise to supersede or supplement the revelation of God to which they are bound in Christ, so loyal Jews cannot be expected easily to grant that the revelation to which they are bound in Moses and the prophets needs correction or amplification in any way. That sentiment of loyalty must be respected by Christian missionaries, for it is one that we share. . . . This loyalty—with which Israel's unique continuing mission and unique continuing suffering are both deeply connected—must be the deep tie through which every truly Christian approach to the Jews is made. If this is respected, no unkind word will be spoken, no tactless violation of Jewish feelings will occur. If it is *not* respected, the chances of a real and enduring conversion to God through Christ are practically nil.

As a prerequisite to any evangelistic approach to the Jews, the Christian church must confess her share in the guilt for all that has happened to Israel in the last two decades. A group of Christian leaders who met in Geneva early in 1947 to consider this matter agreed that:

The church today is in the unhappy situation that, while convinced of the power of the gospel to meet the needs of the time, she is continually haunted by the memory of her own omissions, disloyalties, and betrayals of Christ. Only as in humility before God and in contrition before men she confesses her guilt can the burden of unacknowledged sin be removed by God's forgiveness, and she be liberated to bear effective witness to her Lord before all men.

The church has failed to teach Christian people adequately the place of Israel in the purposes of God and to lay upon their consciences the duty of commending Christ to Isarel.

The church must make amends. Surely the ecumenical movement, as represented in the World Council of Churches, must include Israel in its purview. If a department of evangelism under the auspices of the World Council of Churches is established, evangelism among the Jews should be considered an essential part of its program.

In the promotion of a parish or church approach to Jewish neighbors the following points merit consideration:

Both the minister in charge and the laymen and laywomen of the church need to be sincerely concerned about the need to include Jews in the regular evangelistic outreach of the church and to draw them into activities that are open to all prospective converts, whether Jews or gentiles. There may then be formed a small group or cell of church members who will qualify themselves to make the approach to Jewish neighbors their primary church activity, just as others assume responsibility for Sunday school work, the missionary society, or the young peoples' work. It has been suggested that such a group be called the St. Stephen's Society.

When the group has been formed, special training should be given them under competent leadership. The training should include reading on subjects that will enrich their background in this field. Personal work should be done according to the best accredited methods of modern evangelism. Friendly neighborly visits should be made, aimed at establishing such understanding and confidence that discussion of modern man's faith and his relationship to God may become quite natural. In time the neighbor may be invited to church, or the suggestion may be made that he visit the minister for personal consultation.

An occasional lecture or forum meeting open to the public

will be helpful. Topics such as "The Church and Anti-Semitism," "Palestine and Zionism," "Jewish and Christian Ideas about God," "God's Design for Israel," "The Refugees and Displaced Persons," and many others will be sure to interest Jewish neighbors as well as the general community. Informal discussion around the refreshment tables after the formal addresses at such meetings are invaluable.

In certain neighborhoods a special center or community house will be needed, as some persons may be hesitant to come to a church, whereas they would have no objection to a community center.

Often the approach can be made through the children. Whereas parents frequently have little or no interest in religion or the church, they nonetheless are eager that their children should have religious instruction and attend Sunday school.

Participation in a summer camp or religious conference should not be overlooked.

Obviously there is no arbitrary, cut-and-dried method of procedure, applicable in all situations. Patience, sincerity, and love are fundamentally important, and above all, prayer and earnest seeking for the guidance of the Spirit.

One is sure to run into difficulties. There will be rebuffs and criticism. Christ warned his disciples of this when he sent them forth. But such experiences with their discouragements will be well worth while, if as a result of one's efforts some neighbor is won for Christ and the church.

Throughout, one should be sure that procedures and methods employed are on the highest ethical plane; they should be as natural and normal as possible, and, best of all, personal. That is why invitations to visit one's home are important. Many a neighbor, especially the Jewish neighbor who is concerned for his fellow-Jews in Europe, welcomes sincere interest and sympathy on the part of a Christian. The spirit of Chris-

tian friendship offers the best approach to the Jews, and the church or parish is proving the best ground of meeting.

In Europe, some of the churches have had a long experience in this type of evangelism. The Church of Scotland has for years included responsibility for Jewish missions as an integral part of the missionary program of the church. The Presbyterian and Congregational churches in England have assumed joint responsibility for a full-time secretary to promote a parish or church approach to the Jews. The Church of England has several local parishes where attempts are being made to include Jewish neighbors in the regular ministry of the church. It is a matter of gratitude that in Germany a conference was convened in 1947 by the Council of the Evangelical Church to deal with the question of the service and ministry of the churches on behalf of Israel.

In America, churches of various denominations are giving increasing consideration to such inclusion of the Jews. The Presbyterian Church in the U. S. A. has for some time assumed responsibility for a type of Jewish evangelization in which the parish or church approach has been used to supplement the work of a number of community centers. In New York City, one of the larger churches has become the spiritual home of an ever-increasing number of Jewish people. In a Midwestern city, sixteen churches are promoting a parish approach to the Jews, and each one has been instrumental in leading one or more Jewish families to faith in Christ and to church membership.

The United Lutheran Church in America is consolidating its various Jewish missionary enterprises into a central department through which the parish approach, supplemented by special centers, is to be stressed.

A new departure in several denominations is the appointment of ministers to churches in Jewish neighborhoods. The men called to these charges have had special training and

experience with Jews, but they serve as local ministers rather than as special missionaries.

The Roman Catholic Church has always included Jews in its missionary outreach. Thereare a special Prayer Fraternity for Israel and other fellowships within the church that are especially responsible for Jewish evangelism. In a recent book entitled *The Redemption of Israel,* by John Friedman, a Jewish convert and priest, the following significant statement is made:

> The Jewish people are an international community, and the Catholic Church is the only equivalent international ecclesiastical body capable of welding Christian Jews into a spiritual whole.[2]

A remarkable example of the parish approach to the Jews is found in the work of the Reverend Frederick Forell and Mrs. Forell in New York City. The power of their ministry can be understood only in the light of their deeply significant personal history.

When they arrived as refugees in New York City in October, 1940, the Forells had been for seven years exiles from their native Germany. Previous to the rise of Hitler, Mr. Forell had been an active leader in Confessional Church circles of his homeland. The son of Christian parents, he was of Jewish ancestry. Under the Nazi regime he was no longer allowed to preach or minister, and in 1933, on the advice of colleagues, he fled with his family to Vienna. There the Swedish Mission to Israel offered them opportunity for Christian service among the many refugees and resident Jews.

In 1938, Hitler marched into Vienna, and the Forells and their two sons had once again to flee, this time to England, which they reached through the generous help of the Bishop of Chichester. After a month in that country they went to

[2] *The Redemption of Israel,* by John Friedman. New York, Sheed & Ward, 1947. $2.00. Used by permission.

Paris, where they renewed their association with the Swedish Mission in serving refugees.

The older son came to America on a scholarship provided by the Mt. Airy Theological Seminary of the United Lutheran Church. Following postgraduate study and ordination, he served as a pastor and has since been called to a college faculty.

The younger son remained in England, where he began training for the ministry. After Britain declared war he was shipped, along with many hundreds of other German refugee men and boys, to Australia for internment. He volunteered for military service, was released from internment, served in the army, and was later honorably discharged. He then resumed his theological studies in a Church of England seminary in Australia and has been ordained.

On the outbreak of war Mr. and Mrs. Forell found themselves unable to continue their work in France. For a time they were interned as enemy aliens, but were later released and, due to efforts of the Board of National Missions of the Presbyterian Church in the U. S. A., were brought to New York City, where Mr. Forell was appointed an assistant minister in the Second Presbyterian Church.

Gratitude to God for their survival and rescue and determination to express this gratitude to him by unconditional service on behalf of refugees and strangers have characterized their ministry ever since. They soon established the Newcomers' Christian Fellowship and made it a living reality. This provided friendliness, helpful counsel, guidance, and a spiritual home for the homeless. Objectives included the integration of the newcomers as rapidly as possible into America's religious life and counteracting their temptation to segregate themselves or to surrender to the materialistic, secularist environment.

In a very real sense, Mr. and Mrs. Forell have become confessors to a large number of refugees. While the Second Pres-

byterian Church has been the base and center of their activities, the committee that has been formed to sponsor and sustain the work presents an interesting example of interdenominational cooperation, since it is composed of Presbyterians, Baptists, Episcopalians, Congregationalists, and others, with the New York City Mission Society also represented in the group.

The varied program of the Fellowship includes a weekly Bible class—surprisingly well attended and supplemented by a monthly class in Forest Hills—a youth group, special religious instruction groups, forums, monthly meetings of various groups—including one for folk who have been in concentration camps—and a Christmas Eve dinner and program concluding with a German church service. Two deaconesses make home visits, having special concern for new arrivals, the old, and the sick.

The warm hospitality of the Forells' home is a vital part of the life of the Newcomers' Christian Fellowship. Invariably there is at least one guest at mealtime. It is in the intimacy around the family table that perplexed and worried newcomers find sympathy, true friendship, and help; here they gain confidence and trust.

As a result of this work, many a yearning soul has found his or her way to faith in God through Jesus Christ. To date, one hundred and fifty-four have thus turned to him who is God's answer to the whole world's need. No less than fifty of these are now active members in the Second Presbyterian Church. The others have found their spiritual homes with the Lutherans or Bapitists or Episcopalians. One has here a remarkable demonstration of a parish ministry among the Jews—inclusion rather than exclusion or special singling out.

The parish approach to the Jews is one of the answers being given by the churches to the question, "Christian, what now?" Similarly, answers to the question, "Jew, what now?" are coming from Jewish leaders. Jews have organized institutes to

which Christians are invited to learn more of Judaism. One may hope that Christians will reciprocate and in turn organize institutes to which Jews will be invited to learn of the Christian faith.

The suggestion that efforts be made by Jews to evangelize Christians and others can only be welcomed rather than resented. If Christians claim the right to evangelize, they must grant the same privilege to the Jews. But absolute sincerity must underlie all such efforts. If conviction of faith rather than a spirit of competition motivates both Christian and Jewish evangelists, much may be achieved in combating the growing irreligion and secularism of contemporary society.

The suggestion has been made by a Jew that an institute be organized where Christian and Jewish religious leaders may meet to discuss their ideas of God, Messianism, forgiveness, immortality, evil, and free will. This idea should be explored and acted upon. Christian and Jewish laymen also need to know each other as fellow citizens, neighbors, and friends. Reciprocal approaches of Jew to Christian and Christian to Jew have great possibilities. They may well be the means of breaking down the wall of partition that has too long delayed fulfillment of God's plan that in Christ all men shall be one. Only when the church and Israel discover the practical power of the gospel, after their futile trials of answers that are incomplete because they lack the undergirding of faith, will the solution be found.

The Christian must realize that without Moses and the Old Testament Christ could not have been. The Jew must discover that Moses and the Old Testament remain unfinished until they are fulfilled in Jesus Christ, the Messiah. Had God completed his design for man in the Old Testament, he would not have had to send his Son. Jew and Christian, each fully respecting the sincerity of the other, must together proceed in search of the full revelation of God in Christ Jesus and the

meaning of this revelation for mankind. The Christian approach to the Jews is imperative; nothing less will be adequate. God has providentially made the Jewish people the universal neighbors of the churches; we believe his purpose is to force the churches to practise realistically their profession of faith in Jesus Christ. Indeed, it would seem that God has preserved the Jewish people through centuries of deep suffering for this ultimate ministry. When the mission is complete, the emergent faith will make Jew and Christian one in their allegiance to the God of Moses and the Father of Jesus Christ.

APPENDIX

NOTE: The statistical data and information that follows is largely based upon or taken from:

The *American Jewish Year Book,* 1940-41 & 1945-46, prepared by the American Jewish Committee and published by the Jewish Publication Society.

The *Palestine Year Book* for 1944-45 issued by the Zionist Organization of America.

To both groups recognition and gratitude are due.

TABLE I. SUMMARY OF JEWISH POPULATION

A. The World

The total Jewish population of the world has decreased by one-third, from about 16,600,000 in 1939 to about 11,000,000 in 1946, as a result of the annihilation by the Nazis of more than five and a half million European Jews.

In Europe there remain only an estimated 3,642,000 of the total Jewish prewar population of approximately 9,740,000. The major part of the present world Jewish population—about 5,176,000—lives in the United States and Canada. The two continents have thus reversed their order of 1939, when Europe was the greatest center of Jewish population. Asia now has a Jewish population of about 892,000 compared with a prewar estimate of 771,000. The Jewish populations in Africa and Latin America have increased slightly since 1939. The estimated number of Jews now in Africa is 640,000; in 1939 the Jewish population was 610,000. South and Central America have an estimated Jewish population of 578,000, as compared with the 1939 total of 524,000. The total Jewish population in Australia has risen from 33,000 in 1939 to an estimated 35,000 in 1946.

B. Western Hemisphere

There are approximately 5,756,000 Jews in the Western Hemisphere, of whom about 5,000,000 reside in the United States.[1] Canada has a total of 176,500 Jews according to an estimate made by the Canadian Jewish Congress in 1945. In Latin America, Argentina with 350,000 Jews, has the largest community. Brazil follows with a Jewish population of 110,000. Chile and Uruguay have Jewish populations of 25,000 and 37,000 respectively. Mexico has 16,000 and Cuba somewhat more than 10,000. Smaller Jewish communities exist throughout Latin America.

C. The U. S. A.[2]

Of 4,770,647 Jews in the United States in 1937—
4,656,233 lived in cities of 5,000 or more, and
114,414 in cities or towns with less than 5,000 or rural districts.

Aside from New York City, with over 2,000,000 Jews, there are:
3 other cities each with 100,000 or more Jews;
7 cities with 50,000 to 100,000 each;
13 cities with 20,000 to 50,000;
35 cities with 8,000 to 20,000; and
76 cities with 2,000 to 8,000.

New Jersey has 15 cities each with 2,500 or more Jews, Massachusetts has 14 such cities, New York 13, Ohio 9, Pennsylvania 8, California 6, and Connecticut 5.

[1] According to an estimate made by Dr. H. S. Linfield, Special Agent of the U. S. Bureau of the Census in connection with the 1937 Census of Religious Bodies, the Jewish population of the United States in that year was 4,770,000. In the absence of any later estimate, the figure in this table is a generally accepted approximation of the present Jewish population.

[2] Based on the *American Jewish Year Book* for 1946-47, pp. 599-600.

TABLE II. NUMBER OF JEWS KILLED IN NAZI-OCCUPIED AND NAZI-GOVERNED COUNTRIES[3]

COUNTRY	JEWISH POPULATION IN 1939	NUMBERS KILLED	
		Number	*Percentage of number in 1939*
Poland	3,300,000	2,800,000	85.0
Soviet Russia	3,050,000	1,350,000	44.3
Roumania	850,000	425,000	50.0
Germany*	525,000	250,000	47.6
Hungary	404,000	200,000	49.5
Czechoslovakia	354,000	260,000	73.4
France	260,000	80,000	30.0
Austria*	178,000	80,000	44.9
Lithuania	146,000	130,000	89.0
Holland	120,000	75,000	62.5
Latvia	93,000	86,000	92.5
Yugoslavia	75,000	55,000	73.3
Greece	75,000	60,000	80.0
Belgium	70,000	25,000	37.7
Italy	47,000	12,000	25.5
Bulgaria	48,000	5,000	10.4
Miscellaneous†	17,000	5,000	29.4
	9,612,000	5,089,000	61.5

NOTE: We report those killed, but that does not mean that the survivors have remained where they were in 1939.

[3] From the *Palestine Year Book*, 1946, p. 24.

* We used 1933 figures for Germany and 1938 figures for Austria.

† Denmark, Estonia, Luxemburg, Norway, Danzig.

TABLE III. DISTRIBUTION OF THE JEWISH PEOPLE IN CONTINENTS (1840-1939-1945)

CONTINENT	1840 NO.	1840 PER CENT	1939 NO.	1939 PER CENT	1945 NO.	1945 PER CENT
Europe	3,950,000	87.8	9,480,000*	56.6	3,000,000	27.3
America ..	50,000	1.1	5,535,000	33.2	5,940,000	54.0
Asia	300,000	6.7	1,050,000	6.3	1,400,000	12.7
Africa	198,000	4.4	627,000	3.7	625,000	5.7
Australia ..	2,000	0.0	33,000	0.2	35,000	0.3
TOTAL	4,500,000	100.0	16,725,000	100.0	11,000,000	100.0

* The number of Jews throughout Europe in 1939 is smaller than the number of Jews in occupied and controlled Nazi countries contained in Table I. This is explained by the fact that in Table I we used the year 1933 for the figure of Jews in Germany and 1938 for Austria. In addition, we included in that table the 250,000 Jews who in 1939 lived in Asiatic Russia.

TABLE IV. GROWTH OF JEWISH POPULATION IN THE UNITED STATES, 1800-1940[4]

1800	2,000	1910	2,220,000
1850	50,000	1920	3,200,000
1880	230,000	1930	4,400,000
1890	500,000	1933	4,500,000
1900	1,000,000	1940	5,000,000

[4] Based on the *American Jewish Year Book* for 1940-41.

Table V. Summary of Jewish Immigration to Palestine, 1917-1944

December 9, 1917, to May, 1921	14,101		
June to December, 1921	4,784		
1922	7,844	1933	30,327
1923	7,421	1934	42,359
1924	12,856	1935	61,854
1925	33,801	1936	29,727
1926	13,081	1937	10,536
1927	2,713	1938	12,868
1928	2,178	1939	16,405
1929	5,249	1940	4,547
1930	4,944	1941	3,647
1931	4,075	1942	2,194
1932	9,553	1943	8,507
		1944	20,848

Table VI. Settled Population of Palestine, 1920—October, 1944[5]

YEAR	MOSLEMS	JEWS	CHRISTIANS	OTHERS	TOTAL
1920*	521,000	67,000	78,000	7,000	673,000
1922†	589,177	83,790	71,464	7,617	752,048
1931†	759,700	174,606	88,907	10,101	1,033,314
1932*	778,803	192,137	92,520	10,367	1,073,827
1933*	798,506	234,967	96,791	10,677	1,140,941
1934*	914,379	282,975	102,407	10,793	1,210,554
1935*	836,688	355,157	105,236	11,031	1,308,112
1936*	862,730	384,078	108,506	11,378	1,366,692
1937*	883,446	395,836	110,869	11,643	1,401,794
1938*	900,250	411,222	111,974	11,839	1,435,285
1939*	927,133	445,457	116,958	12,150	1,501,698
1940*	947,846	463,535	120,587	12,562	1,544,530
1941*	973,104	474,102	125,413	12,881	1,585,500
1942*	995,292	484,408	127,184	13,121	1,620,005
1943*	1,028,715	502,912‡	131,281	13,663	1,676,571
Oct. 1944*	1,057,621	521,564	134,599	14,002	1,727,786

[5] From the *Palestine Year Book*, 1944-45.

* Estimate.

† Census.

‡ Based on government figures.

READING LIST

Certain out-of-print books, valuable as resource material, are included in this list. These may be found in public libraries or private collections. The views expressed in the titles listed are not necessarily those of the author of this pamphlet.

American Jew, The, by Abraham J. Feldman. New York, Bloch Pub. Co., 1937. $1.25.

American Jewish Year Book. Philadelphia, Jewish Pub. Soc. of America. Published annually.

Apostle, The, by Sholem Asch. New York, G. P. Putnam's Sons, 1943. $3.50.

Arab-Jewish Unity, by Judah Magnes and Martin Buber. London, Victor Gollancz, Ltd., 1947. 5s.

Century of Jewish Life, A, by Ismar Elbogen. Philadelphia, Jewish Pub. Soc. of America, 1944. $3.00.

Challenge of Israel's Faith, The, by G. E. Wright. University of Chicago Press, 1945.

Christian Church and the Jewish People in America, The; addresses of conference held in New York, October 7, 1947. New York, Home Missions Council. 25 cents.

Clue to History, The, by John Macmurray. New York, Harper & Bros., 1939. Out of print.

Communion in the Messiah, by Lev Gillet. London, Lutterworth Press, 1942. 12s 6d.

Enemy of the People, An: Anti-Semitism, by James Parkes. New York, Penguin Books, 1946. 35 cents.

Essence of Judaism, The, by Leo Baeck. New York, The Macmillan Co., 1936. Out of print.

Feasts and Fasts of Israel, by A. J. Kligerman. Baltimore, Emmanuel Neighborhood House, 1931. $1.00.

Forgotten Ally, The, by Pierre Van Paassen. New York, Dial Press, 1943. $2.75.

From Jesus to Paul, by Joseph Klausner; translated from the Hebrew by E. F. Stinespring. New York, The Macmillan Co., 1943. $4.00.

Getting Acquainted with Jewish Neighbors, by Mildred Eakin. New York, The Macmillan Co., 1944. $1.25.

History of the Jews, A, by Solomon Grayzel. Philadelphia, Jewish Pub. Soc. of America, 1947. $3.50.

Intention of Jesus, The, by John Wick Bowman. Philadelphia, Westminster Press, 1943. $2.50.

Israel, Judaism and Christianity, by Leonhard Ragaz. London, Victor Gollancz, Ltd., 1947. 3s 6d.

Jew and the World Ferment, The, by Basil Mathews. New York, Friendship Press, 1935. Out of print.

Jew in the Christian World, The, by Hans Kosmala and Robert Smith. London, Student Christian Movement Press, 1942. 6s.

Jew in Our Day, The, by Waldo Frank. New York, Duell, Sloan & Pearce, 1944. $2.50.

Jewish Contribution to Civilization, The, by Cecil Roth. New York, Harper & Bros., 1940. $2.00.

Jewish Dilemma, The, by Elmer Berger. New York, The Devin-Adair Co., 1945. $3.00.

Jewish Views of Jesus, by Thomas Walker. New York, The Macmillan Co., 1931. $1.50.

Jews in a Gentile World, by Isacque Graeber and S. H. Britt. New York, The Macmillan Co., 1942. Out of print.

Jews in America, by the editors of *Fortune Magazine.* New York, Random House, 1936. Out of print.

Jews in Palestine, a revised edition, by Abraham Revusky. New York, Vanguard Press, 1945. $3.75.

Jews in the Post-war World, by Max Gottschalk. New York, Citadel Press, 1945. $3.00.

Judaism in a Changing World, by Leo Jung. New York, Oxford University Press, 1939. Out of print.

Making of the Modern Jew, The, by Milton Steinberg. New York, Behrman House, 1943. Temporarily out of print; to be reissued.

Must Men Hate? by Sigimund Livingston. Cleveland, C
Press.

Nazarene, The, by Sholem Asch. New York, G. P. Putnam's, S
1939. $3.50.

One Destiny; An Epistle to the Christians, by Sholem Asch. N
York, G. P. Putnam's Sons, 1945. $1.50.

Open Letter to Jews and Christians, An, by John Cournos. N
York, Oxford University Press, 1938. $2.00.

Our Eternal Contemporary, by Walter Marshall Horton. N
York, Harper & Bros., 1942. $2.00.

Our Jewish Farmers and the Story of the Jewish Agricult
Society, by Gabriel Davidson. New York, Jewish Agricult
Soc., 1943. $1.00.

Overcoming Anti-Semitism, by Solomon A. Fineberg. New Y
Harper & Bros., 1943. $2.00.

Palestine: The Solution; Arab proposals and the case on which
rest. Washington, D. C., The Arab Office, 1947.

Palestine, Land of Promise, by Walter C. Lowdermilk. New Y
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D. C., Zionist Organization of America.

Partisan Guide to the Jewish Problem, A, by Milton Steinb
Indianapolis, Bobbs-Merrill Co., 1945. $3.00.

Redemption of Israel, The, by John Friedman. New York, Sl
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Story of the Jews, The, by Lewis Browne. London, Jonathan C
1934. 2s 6d.

This Is Judaism, by Ferdinand M. Isserman. Chicago, Wil
Clark & Co., 1945. $2.50.

Wisdom of Israel, The, by Lewis Browne. New York, Ran
House, 1945. $3.95.

Who Crucified Jesus? a revised edition, by Solomon Zeitlin. N
York, Harper & Bros., 1947. $2.75.

World We Want to Live In, The, by Everett R. Clinchy. N
York, Doubleday and Co., 1942. Out of print.

Year Book of the Central Conference of American Rabbis. P
lished annually.

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